

Bani of Bhagats



Dr. G. S. Chauhan



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BANI OF BHAGATS

(Lives and selected works of saints included in
Sri Guru Granth Sahib)

by

Dr. G.S. Chauhan



Hemkunt

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Dedication

*This little work is dedicated to the Bhagti movement saints,
but for whom India would have lost
the ancient culture and religious heritage.*

*Inclusion of Bhagat Bani in Sri Guru Granth Sahib,
thus preserving it for posterity is a
great contribution by
Shri Guru Arjun Dev.*

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Preface

Sri Guru Granth Sahib is a holy book. It contains the compositions of not only the holy preceptors or the Sikh Gurus, but also of the 15 great saints belonging to different states and religions. The only common link being that they were all highly Self-realized and worshippers of the Unmanifest Lord. Saint Jaidev was from Bengal; saints Namdev and Trilochan were from Maharashtra. Saints Ramanand, Kabir and Ravidas were from Kashi now in Uttar Pradesh. Saint Pipa and Dhanna were from the Rajasthan. Shaikh Farid was from Pakpatan now in Pakistan. Most of the saints travelled over wide areas spreading the message of the Lord. They belonged to different states and times; therefore the language used by them is mixed with words from different languages and dialects. But the purport of their teachings is the same.

The compositions included in Sri Guru Granth Sahib have a universal approach. Their teachings are for everybody on this earth and for all ages i.e. past, present and future. The logic is simple. Since the Creator is Eternal and of the whole universe, teachings about Him i.e. "*Brahm Gyan*" or "*Divine Knowledge*" have naturally to be universal and eternal.

Guru Nanak Dev travelled far and wide from Assam to Mecca in Arabia and Sri Lanka to Tibet and beyond. In these journeys he met lot of holy persons and had discussions with them. The summary of these exchanges of ideas were recorded by him in his compositions like "*Sidh Gosht*", "*Dakhani Oankar*" etc. He also collected the works of the erstwhile saints during his travels as in the case of Shaikh

Farid's compositions which were collected from his successors.

The saints were belonging to different religious schools in the beginning. Some worshipped Lord Krishna, some Lord Rama, where as some were Hath Yogis. But with their spiritual progress, all realized the Unmanifest Lord. Like saint Namdev was worshipper of Lord Vithal's statue in his earlier life but in the later life he saw Lord Vithal in everything and everywhere. Shaikh Farid was a Sufi saint. By including the compositions of the saints in Sri Guru Granth Sahib, Guru Arjun Dev has set an example of secular aspect of Sikhism.

Sri Pramhansa Ramakrishna has said " A truly religions man should think that other religions also are paths leading to Truth. We should always maintain an attitude of respect towards other religions."

At many places, the compositions of Gurus are interpolated in the compositions of saints. This has been done by Guru Arjun Dev to either further clarify a point or to supplement information on issues raised by the saints. The Saints being very high souls, sometimes described their own difficult practices ("*Sadhanas*"). The worldly householders cannot follow them and may get discouraged. Guru Ji has assured the disciples at such places that they need not go to the extent described by the saints and suggested the practices within their capacity.

The 11 Bhattas, Baba Sunder ji and Rai Balwand and Satta the bards, were the disciples of Gurus. They were very learned and self-realized devotees. Guru ji included their compositions in Sri Guru Granth Sahib as these were also of very high spiritual value and explained very intricate problem on the spiritual path to help other devotees.

The compositions of saints are recorded in 22 ragas (musical meters) apart from Slokas and swayas. The total volume is very large. I have therefore tried to give brief life sketches of the saints and a few compositions to illustrate the range of ideas covered by them. Since no records are

available about the exact dates and place of birth, parentage and their areas of activity for most of the saints, there are conflicting views expressed by different authors. I have tried to give the most accepted and logical details and avoided controversies.

I must express my thanks to my niece Ms. Jaswinder Kaur who has gone through the manuscript and very painstakingly set this book on computer with devotion. May the Lord bless her.

My thanks are also due to Sardar G.P. Singh, Chief Executive, Hemkunt Publishers who has taken pains to publish my three books. His zeal to serve and spread the message of Gurbani is highly appreciable. May God bless him and his efforts.

I am sure, study of this book will help the readers to appreciate the great service rendered by these saints to humanity by preaching love of the God and teaching practical wisdom to attain self realization while living in the world as householders.

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IK ONKAR SAT GURU PARSADI

Chapter 1

Swami Rama Nand Ji

Eleventh and twelfth centuries were very disturbed times in North India. Spiritualism being systematically destroyed. Law and order situation was extremely poor, open loot and robberies were common. Public was crying in grief because economic and political activities were at very low ebb due to increasing influence of invading Muslim tribes from the west. In such difficult times, a very powerful movement popularly called "*Bhakti Movement*" took birth to retrieve the nation out of the pits of economic, political and spiritual depression. Swami Rama Nand prepared the medicine called "*Ram Naam*" and administered it with the object to bring about equality, unity, brotherhood, love and co-operation among the masses. The society had been divided sharply according to caste, high and low status, the rich and the poor, the landed and the tenant communities etc. Swami Rama Nand spread the message that every person has an equal right to worship including the women and the so called "*Shudras*" and low castes. Thus he took the Ganges of "*Ram Naam*" to the humble huts of the poor, deprived and shunned humanity

Swami Rama Nand was born in Allahabad in 1356 AD. The exact dates are not available. His father's name was Pandit Pushap Sadan and mother's name was Smt. Sushila. As soon as he became old enough to receive education at the tender age of six, his father took him to Swami Raghwa

Nand Ashram at Kashi (Varanasi). After completing his education, Brahamchari Rama Nand, took permission of his parents to renounce the world and become a "*Sanayasi*" Swami Raghwa Nand admitted him into "*Sanyas Ashram*" and soon after explaining intricacies of an "*Acharya*" or master, he himself went away to tour the country to spread the message of Yoga, Divine Knowledge etc.

Swami Raghwa Nand belonged to the "*Guru – Shishya*" or master- disciple tradition of Shri Devacharya the second and Sri Harya Nand. He came from south India and settled in Kashi (Varanasi). He spread the message of equality among all the four divisions of the society i. e Brahmins, Kashatriyas, Vaishyas and the Shudras and that it is not only the Brahmins but all sections of society and also the women were eligible to do worship.

Swami Rama Nand 's message spread far and wide in North India in spite of the resistance from orthodox Brahmanism and the vested interests. Among his well-known disciples, Kabir was a weaver, Ravidas was a cobbler, Dhana was a farmer, Sain was a barber, Parmavati was a lady and Pipa was a kashatriya. Thus by declaring and spreading the message that devotion and meditation is the birth right of all human beings and not a monopoly of the Brahmins, he brought about a great revolution. Saint Nabhadas, author of "*Bhagatmal*" has described Swami Rama Nand's work as a historic bridge like that of Lord Ramchandras's Rameshwar bridge. He spread the message of victory of truth and destruction of false-hood. Swami Rama Nand said that like the five elements i. e water, earth, air, fire and ether are common property of all humanity similarly "*Raam Naam*" is the birth right of all men, women, Hindus, Muslims, Brahmins, Kashatriyas, Vaishyas, Shudras belonging to any country or state. This message brought "*Bhakti*" movement in direct confrontation with the ruling class and the orthodox Brahmins and Islam. Saint Karamdass has very aptly described this as under.

"Ham kahie hai nidar hoye kar, sanchi bat.

Yeh tab ki aur ab ki.

Rama Nand, Ravidas bin karte,

Tughlak Lodhi sunat sabh ki"

I declare this fearlessly and speak truth about then and now that but for Rama Nand and Ravidas, the Tughlaks and the Lodhis would have converted everyone to Islam.

Very few works of Swami Rama Nand are available. But some of his saying have become popular proverbs like *"Jat pat poochhey nah koi, Hari te bhajey so Hari ka hoye"* i. e who so ever meditates on God, belongs to God irrespective of caste and creed. It is said that Swami Raghwa Nand belonged to the line of Swami Ramanuja and was perfect in Yoga as well. This is why Yoga has very Strong influence in the works of the disciples of his line.

Works:

Although many works of Swami Rama Nand are not traceable, according to the tradition, it is said that he wrote commentaries on *"Brahm Sutras"*, *"Sri Bhagwat Gita "*, *"Vaishnav Matabaj Bhaskar"*. Among his works in Hindi language are *"Ram Raksha"* (it is available in India office London), *"Gyan Lila"*, *"Lambi ko Ang"*, *"Yog Chintamani"*, *"Gyan Tilak"*, *"Mansi Sewa"*, *"Bhagti Yoga"*, *"Ram Ashtak"* etc.

In Sri Guru Granth Sahib, there is only one stanza at page no 1195

Rama Nand ji ghar (1)

Ik Onkar Satiguru Parsadi

"Kat jaiye re ghar lago rang

Mera chitt na chale mun bhaiyo pung (1) (Rahao)

Ek divas mun bhai umang

Ghus chandan choa bahu sugandh.

Pujan chali Brahm thai

So Brahm bataio guru mun hi mahi (1)

Jah jaie tah jal pakhan

Tu pur rahio hai sabh saman.

Bed Puran sabh dekho joi

Uhan tau jaie jau ehan na hoi (2)

Satguru main balihari tore.

Jin sakal bikal kate more

Rama Nand Swami ramat Braham

Guru ka sabad kate kote karam (3) (1)"

Composition of Swami Rama Nand Ji score 1

The Lord is One, Unmanifest and Manifest. He can be attained with the grace of True Master.

Where am I to go when my heart is full of love.

I do not feel like moving anywhere and my mind has gone limp.

One day I had a great yearning (for worship)

Therefore I made paste of sandalwood and lot of other scented things

And started for the temple of God

But the Master told me that the God is in my own mind

Wherever one goes, there are stones and water

God is therefore present equally everywhere

I referred to all the Vedas and Puranas

One may go there (temple) if God is not here (in one's mind)

Oh my Master, I am ready to sacrifice myself over You.

Who has destroyed all my doubts and difficulties.

Swami Rama Nand only worships Unmanifest God

It is the Master's word (*Mantra*), which destroys millions of sins of the disciple. (3. 1)

Chapter 2

Saint Kabir Ji

Saint Kabir is one of the most outstanding saints of middle Ages. He was great social scientist, reformer, master of creative interests, and a poet of a very high order who raised his voice against the then unjust rulers and denominational heads of religious institutions. He was free from all bondages and free from any bias based on religion, caste like Brahman, Kashatriyas, Vaish, Shudras, ways of life like Brahmacharya, Grahast (family man), Vanprast and Sanyas; schools of thought like Vedant, Sankhya, Niai, Vaisheshik, Poorva Maimansa and Utar maimansa etc. He truly treated all humanity as creation of one God, hence equal in all respects.

Like all other well-known saints no authoritative historical facts are available about Saint Kabir. But according to most reliable information, he was born in 1398 AD in Varanasi in a Muslim family. His father's name was Neeru and that of mother was Neema. This view has been confirmed by his contemporary and exalted Saint Ravidas where he says that Kabir's ancestors used to cut cows on the occasion of Id and Bakrid and had faith in Sheikhs and Pirs. His father also continued to do the same yet Kabir rose above all worldly bonds and became an exalted saint.. From the beginning he had inclination towards Bhakti (devotion) and became a disciple of Swami Rama Nand. He has been very respectfully mentioned in the works of saint Ravidas, saint Dhanna and Guru Arjun Dev as below:

1) Saint Ravidas in his composition in Maru raga as recorded on page 1106 of Sri Guru Granth Sahib has said

"Namdev, Kabir, Tilochan, Sadhna, Sain tare.

Kahi Ravidas sunhu re santahu Hari jiu te sabhe sare" (2)

Saint Ravidas says that Namdev, Kabir, Trilochan, Sadhna and Sain (all belonging to low castes) were exalted and liberated by the Supreme Being who is capable of doing everything.

2) In Saint Dhanna 's composition as recorded at page 487-488 of Sri Guru Granth Sahib it is stated:-

"Bunana tanana tiag ke preet charan Kabira.

Neech kul julaha bhaio guni gahira."

i.e. after deserting preparing the threads as warp and woof and weaving the cloth, Kabir fell in love with the feet of the Supreme Being. Thus a low caste weaver became a very accomplished person and store house of all virtues.

3) Guru Arjun Dev has paid his compliment on page 1207 of Sri Guru Granth Sahib as under:-

"Bhalo Kabir Das dasan ko uttam Sain janu nai"

Kabir Das and Sain the barber (who belonged to lower strata of society) were very exalted personages.

Saint Kabir was a staunch follower and preacher of Un-manifest form of the Lord. He criticized the blind faith and ritual worship of both Hindu and Muslim faiths. He was fearless in expressing his views. He took non-duality of God from Hindu philosophy, karma theory and extreme devotion from Vaishnavism, void "**shuniya**", non-violence and middle path from Buddhism and feeling of brotherhood from Sufism. Thus he created an amalgam of good and practical qualities of all the contemporary systems of thought to bring about a revolution in caste ridden, depraved and disheartened society of that time. He preached equality of

all human beings in very powerful terms as recorded at page 1349 of Sri Guru Granth Sahib as under

"Awal Allah noor upaya, kudrat ke sabh bande.

Ek noor te sabh jug upjiya kaun bhale kaun mande.

Loga bharam na bhoolahu bhai.

Khalik khalak khalak mahi Khalik, poori rahio sabh thai"

Allah the Creator first created light. Everything i. e. all his creation is the slave of His Nature. From one light whole world came about without any distinction of good or bad.

O people, do not get lost in any illusion or delusion, the Creator who feeds the whole creation is present in His creation and the creation is included in the Creator. Thus the Supreme Being is present everywhere and in everything.

Saint Kabir has very boldly criticized Hindus and Muslims alike for their false beliefs.

1) While addressing a haughty Brahmin who considered himself to be superior to all other humans, Saint Kabir says

"Jau tu Brahmin Brahmini jaia,

Tau aur baat kahe nahin aiya"

If you consider yourself superior because you are a Brahmin born out of a Brahmin woman, then why were you not born in another or different way? This is to stress the point since the Brahmins are born to a woman in the same manner as the rest of humanity; they are equal to others and in no way superior.

2) *"Kabir Mulan munare kya chareh Sain na bahira hoi."*

i.e. Kabir is asking a Muslim priest as to why he goes up a tower of mosque and shouts because God is not deaf?

3) *"Jau sabh mein ek Khudai kahat hai tau kiu murgi mare?"*

Mulan kahu niau Khudai, tere mun ka bharam na jai"

i. e. again Saint Kabir is asking a Muslim Priest. If he says that the same God is present in all beings, then why does he kill a hen? This the Mullah calls God's justice. Therefore the Mullah is not able to get rid of his delusion or ignorance.

Saint Kabir has very powerfully expressed oneness of the God. He said the God does not have two, four or eight arms (as portrayed in the statues of Hindu Gods) but has infinite numbers of arms. According to him, if somebody does not understand this simple fact, he is blind in spite of his eyes, has blind faith, is a hypocrite and is far away from the truth. This is why Saint Kabir has stressed on remembrance of the Lord's Name, absorption in the word given by the Master, union of the word and the conscience (*Shabad-surat*). He has rejected idol worship, multiplicity of gods and the doctrine of reincarnation of gods in human form. The views expressed by him are very clear and explanatory. Thus he could bring concept like Divine Knowledge ("**Brahm Vichar**"); self realization ("**Atam Tatt**") and spiritual instructions very close to the common man. This is why he is addressing common man as "**O' brother**", "**O Saints**" etc and explains as under

*"Nirgun Ram japhu re bhai
Awigati ki gati kathi na jai
Char Ved jake Sumriti Purana
Nav vayakarna maram na jana"*

i.e. O, Brother, remember the Unmanifest God (Rama who is present everywhere), it is not possible to understand His state as it is beyond the understanding of humans. Four Vedas, Simrities, Purans and the nine grammars have not been able to understand His secrets.

Works:

Although Saint Kabir was a prolific poet, yet he says

that he has never touched ink and the paper and never held a pen. These words do not seem to be said in humility but may be true. His disciples must have written his works. There are 532 Stanzas, Shabads and Slokas by Saint Kabir and 9 works of the Gurus connected with Saint Kabir's compositions included in Sri Guru Granth sahib. Apart from this, there are many compilations of his works like "**Kabir Granthawali**" by Babu Shayam Sunder Das of Kashi Nagri Parcharni Sabha ; "**Kabir Rachnavali**" by Ayodhya Singh Upadhaye; "**Kabir Ke Padya**" by Kashiti Mohan Sen "**Kabir Granthawali**" By Dr Paras Nath Tewari and "**Kabir**" By Dr. Hazari Prasad Dwivedi.

Saint Kabir's nature is very carefree and unattached to mundane interests. Even while addressing the Supreme Being he says.

*"Bhukhe bhagati na kije
Yeh mala apni lije
Hau mangau santan rena
Main nahin kisi ka dena (1)
Madho kaisi bane Tum sange
Aap na dehu ta levau mange (Rahao)
(Page 656 Sri Guru Granth Sahib)*

In this stanza Kabir vary frankly tells the Supreme God that he cannot meditate when hungry. If the (appropriate) food is not provide then He may take back his rosary. But (Kabir is not asking for the worldly food), he is asking for the holy person's (saints) feet's dust. Yet he says that he owes nothing to anybody. Kabir does not stop here. He tells God if He does not give on His own, then Kabir will take it by begging from Him.

Saint Kabir's works are recorded in 16 '**ragas**' (musical meters) and as Slokas. The volume of his works is so large that these can not be included in this volume in full. However we will try to include some so as to give an idea of the range covered in these works.

1. Human existence is uncertain

Sri Raga Kabir Jiu Ka

*"Janani janat sut bada hote hai
Itna ku na jane ji din din awadh ghatat hai
More more kari adhik laad*

Dhari pekhat hi jamrau hase (1)

Aisa Tain jug bharam laia

Kaise bujhe jub mohia hai maia (1) (Rahao)

(Sri Guru Granth Sahib Page 91-92)

The mother thinks that her son is increasing in age. But she does not know that the duration for which her son would live on the earth is reducing every day. The mother showers her love on the child thinking that the child is her. Seeing this fun, the god of death is laughing (on her ignorance that it is really his property and not that of the mother).

O God, you have spread this illusion (of attachment) in this world. How can anybody know the truth when the illusory phenomenon has charmed everybody?

2. False notions of religious symbols

Gauri Kabir Ji

*"Nagan phirit jo paiye jog
Ban ka mirag mukut sabh hog (1)
Kia nage kia badhe cham
Jab nahin chinas Atam Ram" (1) (Rahao)*

Moond mundai jo mukti pai

Mukti bhed na gaia kai (2)

Bindu rakh jo taria bhai

Khusre kiu na Param Gati pai

Kahu kabir sunhu nar bhai

Ram Naam bin kin gati pai " (4) (4)

(Sri Guru Granth Sahib page 324)

In this composition, saint Kabir has stressed that the outer garb or distinctive appearance does not lead one to liberation.

If roaming about naked will make one achieve yoga, then all the deer of the forest will attain liberation. So there is no difference whether the skin of the body is naked or covered so long one does not recognize or know the inner Atma.

If one is to attain liberation by close shave of the head etc. then the sheep are sure to achieve liberation. If celibacy can lead one to liberation, then why did the eunuchs not attain the highest stage of Nirwana?

Kabir says, O my brother humans, nobody has attained liberation without Ram Naam.

3. What is Real Happiness

Rag Gauri Ashtpadi Kabir ji ki Ik Onkar Satiguru Parsadi

*"Sukh mangat dukh aage awe
So sukh hamhu na mangia bhawe
Bikhia ajahu surti sukh aasa
Kaisa hoi hai Raja Ram niwasa (1) Rahau
Is sukh te Shiv Braham darana
So sukh hamhu saach kar jana (2)
Sankadik Narad muni Sekha
Tin bhi tun mahi mun nahi pekha (3)
Is mun kau koi khojhu bhai
Tun chute mun kaha samai (4)
Gur parsadi Jaideo Nama
Bhagati ke prem inhi hai jana (5)
Is mun kau nahi aana jana.
Jis ka bharam gaia tin Saach pachhana (6)
Is mun kau roop na rekhia kai
Hukme hoia hukum boojh samai (7)
Is mun ka koi jane bheu.
Ih mun leen bhae Sukhdeu (8)
Jiu ek aur sagal saria
Is mun kau ravi rahe Kabira (9) (1) (36)"*

(Sri Guru Granth Sahib page 330)

Gauri meter by Kabir Ji

The Lord is One, Unmanifest and Manifest. He can be attained by grace of True Master

In this composition, Saint Kabir has explained what is our real mind. It is not the mind we commonly think that is always desirous of comfort, happiness or possessions. The real mind is pure consciousness, which is present in everything and everywhere. Although it is present in everybody but it is One only.

The happiness which finally ends up in suffering, I do not want to ask for such happiness. (1)

This type of happiness connects our consciousness with sin and makes us desirous for more of such happiness. With this type of happiness, how can the Supreme Being dwell in us? (1) (Pause and ponder)

Even Lord Shiva and Lord Brahma were afraid of this type of happiness. But we have taken this to be true happiness. (2)

Four sons of Lord Brahma i. e. Sanak, Sanadhan, Sanatan and Sanat; Narad Muni and Sheshnag the mythical snake, even they did not consider such a happiness seeking mind in their bodies (3)

O brother, look out for this type of mind. When the body dies. Where does this mind go? (4)

With the grace of their guru, Saint Jaidev and Saint Namdev, have found their true minds due to their power of true devotion i. e. the intuitive mind which is aligned with God's Will (5)

The true mind is neither born nor dies. Only those whose ignorance is destroyed recognize this truth and they have found the Truth (6)

The true mind has no form or outline. It comes with Will of the God and after knowing His Will, it gets absorbed in the Supreme Being (7)

When somebody comes to know the secret of the true mind, he gets absorbed in it and becomes the form of happiness. Sage Sukhadeo was absorbed in this true mind (8)

The final conclusion saint Kabir has made that there are innumerable bodies with their innumerable false happiness seeking minds. But there is only one True Mind in all. Saint Kabir is meditating on this True Mind or the Universal mind (9) (1) (36)

4. Hypocrite spiritual leaders

Gauri Cheti

Ik Onkar Satiguru Parsadi

*"Hari jus sunhi na Hari gun gawhe.
 Batan hi asman girawahe
 Aise logan siu kia kahie
 Jo Prabhu kie bhagti te bahaj
 Tin se sada darane rahie (1) Rahao
 Aakh na deh churu bhar paani
 Tih nindeh jih Ganga aani (2)
 Baithat uthat kutilta chalahe
 Aap gae auran hu ghalhe (3)
 Chhad kucharcha aan na janahe
 Brahma hu ko kahio na manhe (4)
 Aap gae auran hu khoweh
 Aag lagaye mandir mai soweh (5)
 Awaran hast aap hahi kane
 Tin kau dekh Kabir lajane (6) (1) (44)*
 (Sri Guru Granth Sahib page 332)

Gauri Cheti meter

The Lord is One, Unmanifest and Manifest. He can be attained by grace of True Master

In this composition saint Kabir has described the working of common people or hypocrite spiritual leaders who are considered as bad company. No type of teaching or preaching can change such people. Instead they may spoil the one who tries to improve them. Therefore Kabir advises to fear and avoid such people.

These people neither sing the praise of Hari nor listen

to it. They only talk without any meaning behind what they say. They have no real knowledge or powers but claim that they can bring down the sky. Do not enter into any discussion or argument with them. Since God has deprived them of His devotion, be afraid of them i. e. avoid their company (1)

They are such in their behavior that they would not offer palmful of water even on request yet they would criticize the great Bhagirath (ancestor of lord Rama of Ayodhya) who brought Ganges down the Himalayas into plains (2)

There is deceit or conspiracy in all of their activities. They themselves are hopelessly gone cases and they destroy even those who come in contact with them. (3)

Except useless arguments, they know nothing. They would not learn even from lord Brahma (who is the source of all knowledge) (4)

They have lost the righteous path and they are misleading others also. Their fate is like the fools who would set the temple or house on fire and then go and sleep inside it. (5)

They make fun of others' faults whereas they are themselves imperfect (for which they should be ashamed but they are not) Therefore on seeing their action and behavior; Kabir is ashamed (of human hypocrisy) (6) (1) (44)

5. Secret of Self-Realization

Gauri Kabir Ji Ki

*"Jiwat mare, mare fun jiwe aise sunn samaia
Anjan mahi niranjan rahie bahu na bhawjal paia (1)*

Mere Ram aisa kheer biloie

Gurmati manua asthir rakhahu in bidh amrit pioie (1)

Rahao

*Guru ke baan bajor kal chhedi pargatia pada paragasa
Sakat adher jewari bharam chukka nihchal Shiv ghari basa (2)*

Tin bin ban dhanukh chadhaie eh jug bedhia bhai.

Dah dis boodi pawan jhulave dore rahi liv lai (3)

*Unmani manua sunn samana dubidha durmati bhagi
Kahu kabir anbhav ik dekhia Raam Naam liv laagi (4) (2)
(46)"*

(Sri Guru Granth Sahib Page 332-33)

Gauri Kabir Ji Ki

This composition appears to be a dialogue with a seeker of truth where Kabir has used "yogic", "vedantic" and "Bhakti Marg" terms. He has given his own personal experience to stress the point. In fact, this composition is a complete manual for achieving what is called Self-realization in the West.

One has to die and live after death. This means that one has to kill the worldly mind (refer composition 3) and consequent death of body consciousness, live as a "Jiwan mukta" in divine consciousness by following intuitive mind, in this stage one would reach the state of "Samadhi which can be loosely described as thoughtless trance". After this state, one would live in the world but un-attached with the world (like lotus in the water) and never would come again in the cycle of birth and death (1)

Here Saint Kabir is referring to self-inquiry by giving the example of churning the curd to obtain butter; churning has to be done in moderation ('Sahaj') lest one loses the butter. Similarly self inquiry as per "Gyan Marg" or "Bhakti Marg" has to be done not in hurry or under extreme austerities but in moderation i. e. in "Sahaj" state. This can be achieved by keeping one's mind undisturbed under the Master's instructions. This is the way of drinking the nectar of self-realization. (1) (pause and ponder)

Now Kabir gives his personal experience. He says that with the arrow of his Master's instructions, stone like hard ignorance has been pierced. With this, the state of enlightenment or Divine Knowledge has been achieved. Now the darkness of ignorance, (which made him take a rope for snake) has been destroyed and he is in permanent state

of bliss i. e. he is absorbed in the Eternal Supreme Being (2)

The illusory phenomena (Maya) created by the God is so powerful that it has pierced the world without shooting any arrow from its bow. (This does not mean that one should leave the worldly existence and become a recluse. All this described above can be achieved while living in the world as a worldly person by the recipe given by saint Kabir as follows) The only way to escape the effect of Maya is to fly your (mind's) kite in all the ten directions but the thread of the mind should always be in the hands of the God (3)

When the thread is in the God's hands, the mind will always be in a very high state of undisturbed trance. In this state, all evil tendencies like duality will go away. Kabir says that this is his personal experience as a result of which, he is always absorbed in devotion of Ram Naam (4) (2) (46)

6. Reality Of Human Existence

Gauri

*"Panni maila mati gori
Is mati ki putri jori
Main nahi kachhu ahi na mora
Tun dhan sab ras Gobind tera (1) Rahao
Is mati mahi pawan smaia
Jhootha parpanch jore chalaia (2)
Kinhu lakh panch ki jori
Ant ki bar gagria phori (3)
Kah Kabir ik niv usari
Khin mahi binis jai ahankari (4) (9) (60)"*
(Sri Guru Granth Sahib Page 336-337)

Gauri musical meter

In this composition, Saint Kabir has described impermanence of human existence and futility of amassing wealth by unfair means.

God created human body from dirty (coloured) fluids and white earth (skin). With this type of materials, He fabricated a puppet. (Since all the body, mind, faculties and wealth is given by the God) Saint Kabir thanks God by stating that the body, wealth and enjoyment are all gifts of God and there is nothing which is his own (1) pause and ponder

(After creating the puppet) God put air into it (which made it work like human being). (1)

As soon as it started working, it started a racket to collect wealth. Some collected one lakh and some five lakhs i.e. enough wealth. (2)

But when they died, the relatives while taking the body to the funeral ground broke only an earthen pitcher (a valueless item). (3)

Kabir says that humans build foundations for large projects to satisfy their exalted egos. They do not understand that they may die any moment. (4) (9) (60)

7. Self Criticism

Gauri

*"Nindau nindau mokau log nindau
 Ninda jun kau khari piari
 Ninda baap ninda mahtari (1) Rahao
 Ninda hoi ta baikunth jaie
 Naam padarath manhi basaie
 Ride sudh jau ninda hoi
 Hamra kapra nindak dhoi (1)
 Ninda kare su hamara meet
 Nindak mahi hamara cheet
 Nindak so jo ninda hore
 Hamra jiwan nindak lore (2)
 Ninda hamri prem piar
 Ninda hamra kare udhar
 Jun Kabir kau ninda saar
 Nindak dooba hum utre paar (3) (20) (71)
 (Sri Guru Granth Sahib page 339)*

Gauri musical meter

In this beautiful composition Saint Kabir has described how to deal with the critics and criticism. To understand the under lying idea, let us first learn that according to "Gyan Marg" (path of knowledge); the self realized saints are beyond "karma "or the effect of their actions on them. Those who praise them take the fruit of their good actions away and the punishment for bad action goes to those who criticize them. Therefore Saint Kabir advises us to remain balanced in face of criticism and not to stop the critics

O my critics criticize me (as much as you can) because it is very dear to this humble person. I love criticism like my father and mother (because they are always wishing me well so are my critics and their criticism) (1)

(Because criticism enables one to correct oneself and overcome evil tendencies). One goes to paradise by being criticized. Criticism enables one to settle God's Name (**Naam**) in one's mind. (Because criticism enables one to know and correct one's faults), one's mind becomes pure as a result of criticism. In fact the critics wash the dirt (sins) of our clothes (mind) (1)

Therefore who so ever criticizes us, is our dear friend. Our mind is always resting in the critics i. e. we would like to know our faults from them. (Criticism being so beneficial, therefore a person who stops his criticism is his own real critic. A critic is always our well-wisher and desirous of our long life. (A pure minded person without faults always lives long) (2)

On account of above reasons, we love our critics and he loves the criticism. Criticism in fact is the cause for our salvation. Kabir says that the criticism is the real substance for him as it is useful knowledge. (Here is the parody of all what is said above). **Because of the criticism, Kabir crossed the ocean of worldly mire but the critic was drowned.**

8. Unity of All Religions

Aasa

"Haj hamari Gomti tir
Jaha basahi Pitambar Peer (1)
Wahu wahu kia khoob gawta hai
Hari ka Naam mere mun bhawta hai (1) Rahao
Narad Sard karhi khawasi
Paas baithi bibi Kawla dasi (2)
Kanthe mala jihwa Ram
Sahans Naam le le karau salaam (3)
Kahat Kabir Ram gun gawau
Hindu Turk dou samjhawahu (4) (4) (13)
(Sri Guru Granth Sahib page 478)

Aasa musical meter

In this composition, saint Kabir has explained what is real Haj pilgrimage to Mecca for Muslims and similar pilgrimage for Hindus.

Haj for Saint Kabir is on the bank of holy river Gomti i. e. Divine Knowledge ("go" is light of Divine Knowledge and 'Mati' is flow of river). On this river of Divine Knowledge are residing both Hindu saints wearing yellow silken robes and the Muslim holy person known as Pirs. In the assembly of such holy personages, they beautifully sing the praise of the God. Kabir says, he very much likes Hari Naam thus sung by sages (1) Pause and Ponder

Such an assembly of sages is so great that even sage Narda who plays veena and Mother Sarda or Saraswati who is goddess of all arts serve this assembly. Even goddess Laxmi, the goddess of wealth, (instead of creating deception by illusion) is showering her blessing of good fortune over the assembly. (2)

Reverting to the subject of Haj, where one goes with a rosary around one's neck, Kabir says that he has Ram Naam on his tongue and this is committed to his memory. This is

his real rosary. After remembering Ram Naam every thousand times, he salutes (the assembly of sages referred to above which is his real Kabba) (3)

In the end Kabir says, he is trying to make both Hindus and Muslims understand that the real pilgrimage is singing the praise of the Supreme Being. (4) (4) (13)

9. Victory Over Illusive Power of Maya

Aasa Ik Tuke 4

"Sarpni te upar nahi balia

Jin Brahma Bisan Mahadeo chhalia (1)

Mar mar sarpni nirmal jul paithi

Jin tribhawan dasiale Gur Parsadi dithi (1) Rahao

Sarpni sarpni kia kahau bhai

Jin sach pachhania tin sarpni khai (2)

Sarpani te aan chhuchh nahin awra

Sarpni jiti kaha kare Jamra (3)

Ih sarpani Ta ki kiti hoi

Bal abal kia is te hoi (4)

Ih basti ta basat sarira

Gur Parsadi sahaj tare Kabira " (5) (6) (19)

(Sri Guru Granth Sahib pages 480-81)

Aasa Ik Tuke 4

In this composition saint Kabir is discussing about so called invincibility of illusive and creative powers of the God referred to as "**Maya**" in Indian spiritual texts. Here he gives the secret of winning over "**Maya**", its advantage etc.

In this world, (it is claimed that) there is nothing more powerful than the serpent of "**Maya**". It deceived even the Gods like Brahma, Vishnu and Shiva (there are many stories about this in Purans). After it's victories over common people in this world and the nether and higher worlds, Maya has even made inroads into the pure waters i. e. learned persons and assembly of saints. In fact, it has stung people in all

the three worlds. I have learnt the truth of "Maya" by the grace of my master. (1)

After describing powers of "Maya", Kabir now gives the secret as to how and why we can win over "Maya". Thus Kabir says why be afraid of this snake? If one understands the Truth, one can eat or win this serpent (2)

In fact there is nothing weaker than the snake of "Maya". But the advantage of winning over "Maya" is that if one wins over it, then one goes beyond birth and death. Thus the God of Death cannot do anything to such a person (3)

It is so because the Supreme Being creates this snake of Maya. Since everything that is created must perish (being impermanent) it has no power of its own. Before the Supreme Being, it is powerless. (4)

But "Maya" is necessary so long one lives in the body to maintain the body. Gurbani states that Maya is necessary during our life just like warmth in the mother's womb during pregnancy. With the grace of the Master, Kabir says that he has won over "Maya" and crossed the oceans of Maya with equipoise. (5) (6) (19)

10. Do Not Pray for Temporary Things

Aasa

*Lanka sa kote samund si khai
Tih Rawan ghar khabar na pai (1)*

*Kia mangau kichh thir na rahai
Dekhat nain chali jug jai (1) (Rahao)*

*Ik lakh poot sawa lakh nati
Tih Rawan ghar dia na bati (2)*

*Chand Suraj ja ke tapat rasoi
Baisantar ja ke kapre dhoi (3)*

*Gurmati Rame Naam basai
Asthir rahe na katahu jai (4)*

*Kahat Kabir sunhu re Loi
Ram Naam bin mukat na hoi" (5) (8) (21)*

(Sri Guru Granth Sahib page 481)

Aasa musical meter

In this composition, Saint Kabir has explained with the example of Ravana the king of Sri Lanka (who was very powerful, had impregnable fort of Sri Lanka with deep trench of the ocean, one hundred thousand sons and one hundred twenty five thousands grandsons, now there is no sign of him or his possessions), that it is useless to ask for temporary perishable objects. Ask for Ram Naam that is permanent and source of salvation.

A powerful king Ravana who had strong fort of Sri Lanka and a trench of ocean around it has no news of him or his dwelling. Everything that exists in this world is perishing in front of my eyes. Therefore what should I ask for from the God ? (1)Pause and Ponder

Ravana who had progeny of one hundred thousand sons and one hundred and twenty five thousands grand sons, now there is no sign of a lamp or a wick in his house i. e. no descendant is traceable (2)

It is said that the Sun and Moon used to cook in his kitchen and the God of fire used to wash his clothes. (This is possible as per Indian philosophy; such spiritual powers called "Sidhies" can be acquired as a result of austerities). (3)

Now saint Kabir comes to the point as to for what one should pray? He says one should follow the instructions of his Master and be firm in Ram Naam in his heart. This asset of Ram Naam is permanent and does not go anywhere. (4)

Kabir says O' friends, no one can achieve liberation without Ram Naam (5) (8) (21).

11. A Puzzle

Aasa

*"Pahila poot pichhori mai
Guru lago chele ki pai (1)*

Ek achambhau sunhu tum bhai
Dekhat singh charawat gai (1) (Rahao)
Jal ki machhli tarwar bilai (2)
Tale re baisa ooper soola
Tis ke paid lage phal phoola (3)
Ghore char bhais charawan jai
Bahar bail gone ghar aai (4)
Kahat Kabir jo is pad bujhai
Ram ramat tis sabh kichh sujhai (5) (9) (22)
(Sri Guru Granth Sahib page 481)

Aasa musical meter

This is an interesting composition where Kabir has made eight impossible statements and in the end, he says that if one meditates on Ram Naam, he will understand the underlying idea behind these statements.

Instead of opening the secret in the first instance, it will be better to first give literal meaning and follow with the real underlying idea.

First son was born followed by the mother. The master is touching the feet of disciple (1)

O brother now listen to another strange thing. I have seen a lion grazing cows (1) (Pause and Ponder)

A fish living in water bred on a tree. A cat took away the dog while others were watching. (2)

A tree has branches underneath and the roots on the top. The flowers and fruits are borne on the trunk of this tree. (3)

A buffalo goes grazing riding a horse. While the loads or bags have reached inside the house, the ox is still outside (4).

Kabir now gives a hint on this puzzle that if one meditates on Ram Naam, everything will be clear to him and he will understand this stanza. (5)

Now let us try to interpret from metaphysical point of view. In the last couplet, Kabir has stated that one who meditates on Raam Naam, everything will be clear to him.

Taking a cue from this, we will try to solve this puzzle.

Human being is created from "**Maya**", the human is son and "**Maya**" is mother. When a human being with the power of Ram Naam realizes self, then "**Maya**" starts following him. Thus the son leads and the mother follows. For the normal human being, the ego or the "**I**" considers itself the master and the "**Atma**" as the disciple. But after blessing of Ram Naam, the ego subsides and starts following or obeying the "**Atma**". This is taken as Master touching the feet of disciple (1)

O brother, now listen to a very strange happening i. e. I have seen a lion grazing cows. Now that the pure mind has started controlling the senses instead of being controlled by them, we can say that the purified mind (lion) is controlling (grazing) the senses (cows) (1) Pause and Ponder.

The mind of an ordinary person, which was lost in objects of the world like fish in water, is now gone to a higher level like to an assembly of saints and Ram Naam. This is like climbing a tree and become free from love for worldly objects i. e. water. After having reached higher levels, the mind now spreads good thoughts and actions, which is like creating progeny. Thus we can say that ordinary mind fond of objects (fish of water) on purification rises to heights of Ram Naam (climbing a tree) and spreads good actions and thoughts to create more of higher and pure minds (progeny).

Our consciousness keeps a watch on our actions and works as a watchdog. But when with the blessing of Ram Naam, one develops contentment (cat) then one does not need watchman (the dog). Thus we can say that with development of contentment (cat) takes away the (dog) of consciousness. (2)

With the blessing of Ram Naam, one develops dispassion for objects. Then the desires (branches of the human existence), which were so far high above, come down and noble thoughts and dispassion (roots) become more powerful, thus they go up. This stage represents an upturned tree. Such a person

undertakes noble action and kind thoughts (flowers). The divine knowledge dawns on him. This is the fruit. These flowers and fruits become easily visible to the public. Hence it is said that these are borne on the trunk. (3)

Our intellect, which is normally working on objects only is very gross, likes a buffalo. With the blessing of Ram Naam, when the intellect is purified, it is in the state of ecstasy, which is like riding a horse. Thus the gross intellect (buffalo) on purification is in the state of ecstasy is like grazing while riding a horse. In this initial stage of meditation, one makes efforts to connect mind with Ram Naam. But when the God's grace descends, then effort is no longer necessary and the mind becomes one with Ram Naam. At this stage we can say that although the effort (ox) is not there (outside) the (oneness with Ram Naam (goods) have already arrived in the house (our mind and intellect). (4)

Now Kabir in the final couplet gives the secret. One who meditate on Ram Naam will understand all these puzzles (5) (9) (22)

12. Pilgrimage And Holy Baths Have No Use

Aasa

*"Antar mail je tirath nawe tis baikunth na jana
Lok patine kachhu na hove nahi Ram iyana (1)*

Poojahu Ram Ek he Dewa

Sacha nawan Guru ki sewa. (1) Rahao

Jal ke majan je gati hove, nit nit medak nawahe

Jaise medak taisi oi nar, phir phir joni aweh (2)

Manhu kathore mare Banaras, nark na banchia jai

Hari ka sant mare Hadambe, ta sagli sain tarai (3)

Dins na ren Baid na Shastra, taha base Nirankara

Kah Kabir nar Tisihe dhiawhu bawria sansara (4) (4) (37)"

(Sri Guru Granth Sahib page 484-85)

Aasa musical meter

In this composition, saint Kabir has explained that mere

pilgrimages, holy baths and death at a particularly holy place like Banaras does not automatically give any benefits.

If somebody bathes at a pilgrim place while possessing a dirty mind, he will not go to heaven. At the most he will earn public applause for having performed a meritorious action. But this is of no value because the God knows everything. He is not a child whom one can fool (1)

Therefore, meditate on only One Ram to get salvation. The real pilgrimage is service to the Master (1) Pause and Ponder

If bathing in water could get salvation, then a frog bathes everyday. But the frog does not get salvation and goes round in the cycle of births and deaths. Similarly the person who bathes at a pilgrim center with a dirty mind also is born again and again (2)

If somebody with his heart hard as a stone chooses to die at Banaras, he will not escape hell. On the other hand, a saint dying at Maghahar (Hadamba) will not only obtain his salvation but will save all his relatives from going to hell (3)

Note: There is a belief that a person who dies in Banaras goes to heaven. But a person dying at Maghahar is born as a donkey in next birth. Saint Kabir is exploding the myth here. In fact saint Kabir, to prove his point, died at Maghahar although he lived at Banaras for whole of his life.

Now saint Kabir in the last couplet explains the real abode of the Unmanifest Lord. He says there is no day or night there; the Vedas or Shastras also can not reach there. Kabir therefore advises mad people of the world to meditate on Nirankar or formless God. (4) (4) (37)

13. Do Not Collect Wealth With Dishonest Means

Sorath

Ik Onkar Satgur Parsadi

*'Bahu parpanch kar par dhan liaveh
Sut dara pahi aan lutaweh' (1)*

*Mun mere bhule kapat na kije
 Ant nibera tere jia pahi lije (1) Rahao
 Chhin chhin tun chhije jara janawe
 Tub teri oke koi panio na pawe (2)
 Kahat Kabir koi nahi tera
 Hirday Ram ki na japahe sawera (3) (9)"*
(Sri Guru Granth Sahib page 656)

Sorath musical meter

The Lord is One, Unmanifest and Manifest. He can be attained by grace of True Master.

In this composition, saint Kabir very powerfully advises not to earn money by unfair means. Your family members will enjoy the money but it is you who have to face the consequences.

A person earns money or cheats others of their wealth with lot of devious means. This money is showered on sons and wife. Here Saint Kabir gives advise to his own mind, do not indulge in dishonesty even by default. Because finally it is you who have to face the consequence (1) Pause and Ponder.

When you grow old and your body will grow weaker by every moment then nobody will even put water on your palms (leave aside taking care, even simple help of giving water will be denied). (2)

Kabir says that there is nobody who is your well-wisher. Therefore meditate on Ram Naam as early in life as possible.

14. Controls Over Human Existence

Soohi Lalit Kabir Jiu

*"Ek kote panch sikadara, panche magahi hala
 Jimi nahi main kisi ki boi aisa den dukhala (1)
 Hari ke loga mo kau nit dase patwari
 Upar bhuja kar main Guru pah pukaria tin hau lia ubari (1)
 Rahao
 Nau dhadi dus munsaf dhaweh raiat basan na dehi*

Dori poori mapahi nahi bahu bistala lehi (2)
Bahatar ghar Ik Purukh samaia un dia naam likhai
Dharma Rai ka daftar sodhia baki rijim na kai (3)
Santa kau mut koi nindahu sant Ram hai eiko
Kahu Kabir main so Guru paia ja ka Nau Bibeko (4) (5)
(Sri Guru Granth Sahib page 793)

Soohi Lalit Kabir Jiu

In this composition, saint Kabir has explained the controlling powers of five evils i. e. desires, anger, lust, attachment and arrogance, our nine doors of the body, ten senses and action organs etc. then he describes as to how he would save himself from the tyranny of fire evils and senses etc.

I have one body, but there are five thief's (i. e. evil tendencies). All of these five evil tendencies want their tax from me for possessing the body.

I have not cultivated anybody else's land (i. e. I have not taken any body else's rights, wealth or possessions), therefore it is very hard on me to pay any taxes. (1)

O men of God, I am troubled by the revenue official (my mind) daily. I then raised my hands and cried for help to my Master who saved me. (1) Pause and Ponder

The nine land surveyors (the nine sense organs) i. e. two eyes, ears, nose, mouth arms and the reproductive organ) and ten magistrates (five senses i. e. sight, smell, sound, touch and taste along with five organs for action) are always raiding the peasantry and do not let them live in peace. They never make correct measurement (they short measure) and demand lot in gratification. (they are unfair) (2)

There are seventy-two energy channels in our body and the energy or "Prana" flows in them continuously. It is Prana, which controls the working of our mind and body organs and limbs. The yogis achieve control over Prana to control their mind and tendencies. This happens when the Lord's Name permeates Prana.

Kabir says that after having tired of the atrocities of the senses and tendencies, he appealed to his energy or Prana. Prana put everything in order. He thus corrected all office records of Dharam Rai (the mythical record keeper). After this nothing was left to be paid in dues or taxes (3).

Nobody should criticize the saints because the saints and Ram are one. Kabir says that he got a wonderful Master whose name is "Vivek "or discrimination. (4) (5)

15. Whom To Meet And Whom To Avoid?

Raag Gond Bani Bhagtan Ki

Kabir ji ghar 1

*"Sant mile kichh sunie kahie
 Mile asant mast kar rahie (1)
 Baba bolna kia kahie
 Jaise Ram Naam ravi rahie (1)Rahao
 Santan siu bole upkari
 Moorkh siu bole jhakh mari (2)
 Bolat bolat badhe bikara
 Bin bole kya kare bechara (3)
 Kahu Kabir chuuchha gati bole
 Bharia hoi su kabhu na dole (4) (1)*

(Sri Guru Granth Sahib Page 870)

Gond raga, composition of saints. Kabir ji score 1

If you meet a saint, enter into a dialogue with him. But if you meet a person of bad ways, better maintain silence (1)

O holy person, what is there to speak with an evil person. Better repeat Ram Naam in such a situation and get absorbed in It (1) Pause and Ponder

When you enter into dialogue with the saint, it is productive. But when you speak to a fool it is merely pettifogging. (2)

If you maintain a discussion with a fool it will only increase deterioration of situation. If you do not speak, then what can the fool do? (3)

Kabir says that it is the empty pitcher, which makes sound. When it is full of water it remains silent and stable (4) (1)

16. Spiritual Practices Need Courage of A Warrior

"Sloke Kabir Ji"

*"Gagan damama bajio, pario nisane ghao.
Khet jo mandio surma, ab jhoojhan ko dao (1)
Soora so pehchanie jo lare deen ke het
Purja purja kat mare kabhu na chhade khet (2) (2)
(Sri Guru Granth Sahib Ji page 1105)*

"Sloke Kabir Ji"

This sloke has very deep meaning as it relates to state of Samadhi or deep trance in meditation.

When the war drum of the sky strikes (the crown chakra on the top of the head is activated with the Divine Grace, the senses and the mind become subdued and one goes in deep trance, then one experiences complete void which is frightening.) To proceed further and keep steady in this state is very difficult. Most people withdraw from meditation at this stage. The arrows (of Divine grace) start striking their targets causing injuries to the negative tendencies. When the warriors are injured, it is the time to fight and continue the battle to achieve victory. (1)

The real warrior is one who fights as per rules of "Dharma" or faith. He would never desert the battlefield though having been cut into pieces (the body consciousness is being destroyed). (2) (2)

17. Creation and the Creator – Unity of

"Prabhati"

*"Awal Allah noor upaya kudrat ke sabh bande
Ek noor te sabh jug upjia kaun bhale ko mande (1)
Loga bharam na bhulahu bhai*

Kahlik khalak, khalak mahi khalik
Poore rahio sarbh thai (1)Rahao
Mati ek anek bhant kari saji Sajanhare
Na kachhu poch mati ke bhande, na kachhu poch kumbhare (2)
Sabh mahi sachha Eko soi, tis ka kia sabh kichh hoi
Hukum pachhane so Eko jane, banda kahie soi (3)
Allah alakh na jai lakhia, Guru gur dina meetha
Kahi Kabir meri sankha nasi, sarab Niranjan deetha (4) (3)
(Sri Guru Granth Sahib page 1349-50)

Prabhati musical meter

In this composition, saint Kabir has revealed a great secret i. e. God has created everybody good or bad. He is present in all His creation. Thus we should not despise anybody for being apparently bad.

First of all, God created Light. From this Light the whole world consisting of good and bad persons was created. Thus all creations are subservient to God's Nature. (1)

O friends do not get lost in illusion. The Creator is present in His creation and the creation is present in the Creator. He is present everywhere and in everything. (1)
 Pause and Ponder

From the same clay, the Creator created variety of objects. There is no deficiency, either in the earthen pots (creation i. e. human beings) or the potter (Creator). (Thus we should not label people as good or bad i. e. be not judgemental. Since all are His creation, all are good).

The same True One is present in all. He controls everything. The real person is one who finds Him in everybody and always follows His Will (3)

The God is unfathomable and nobody can ascertain His limits. When a Master makes one realize Him, one cannot say anything. It is like a dumb person eating raw-sugar, feeling happy but is not able to describe the sweet taste. Kabir says that when with the grace of his Master, he was able to see the Unmanifest God (Nirankar), all his doubts and ignorance have since vanished.

18. Humility

Sloke Bhagat Kabir Jiu Ke

- (A) *"Kabir sabh te hum bure, hum tuj bhalo sabh koi
jin aisa kar bujhia meet hamara hoi" (7)*
(Sri Guru Granth Sahib page 1364)

Kabir says that he is worst of all. Every body except him is good. One who realizes this is his friend. (7)

- (B) *"Kabir rora hoi rahu bat ka, tuj mun ka abhiman
Aisa koi das hoi tahi mile Bhagwan (146)
Kabir rora hua ta kia bhaia, panthi kau dukh dei
Aisa tera das hai, jiu dharni mahi kheh (147)
Kabir kheh hui to kia bhaia jo ud lage ang
Harijan aisa chahie jiu pani sarbang (148)
Kabir pani hua to kia bhaia, sira tatta hoi
Haijan aisa chahie jaisa Hari hi hoi (149)"*
(Sri Guru Granth Sahib page 1372)

In these four slokas, saint Kabir has described true way in which a person should live in this world without causing hurt to others. These are in fact steps in humility for a man of God.

First of all, Kabir says that one should desert his ego and behave humbly like a pebble on the road. Only then with self-expression of humility of a servant one can meet Bhagwan the Supreme Being (146)

Then Kabir thinks again and says that pebble on the road may make a traveller to trip over it and cause hurt to him. The real servant of God should be like dust of the earth. (147)

Further Kabir says that even being dust would not serve because it will fly and dirty the body of the traveller. A God's man should be all-purpose water (148).

Now water also becomes hot and cold and causes discomfort to others. This also means that whatever the

water dissolves in it, it acquires the character of that thing. So a man of God should not be like water because he might become bad in the company of bad persons.

Therefore in conclusion, Kabir says that a God's man should be like "Hari" or God Himself. (149)

(C) *"Hari hai khand ret mahi bikhri, hathi chuni na jai
Kahi Kabir Gur bhali bujhai, kiti hoi ke khai (238)*
(Sri Guru Granth Sahib page 1377)

In this sloka, Saint Kabir says that to find "Hari" i. e. God, it is like separating sugar from sand. As a being with inflated ego like that of an elephant cannot do this.

But Kabir's Master gave him a very good advice. He told Kabir to become humble like an ant, which can separate sugar from the sand easily (238).

19. On Fear And Ignorance

*"Jah anbhau tah bhai nahin, jah bhae tah Hari nahin
Kahio Kabir bichar ke, sant sunhu mun mahi (180)
Kabir jinhu kichh jania nahin, tin sukh nind bihai
Hamhu jo bujha bujhna, puri pari bilai (181)"*
(Sri Guru Granth Sahib page 1374)

When one experiences Divine Knowledge, then there is no fear for him. So long there is fear, Hari does not come. After lot of contemplation Kabir has reached this conclusion. O Saints listen carefully and keep it in mind. (180)

Kabir says that those who have not bothered to learn true facts of life are able to have sound sleep happily. Kabir has learned what was to be learned therefore he has got into ghost of troubles.

This can also be interpreted like this. Those who have considered this world as if nothing i. e. of no consequence, they are very happy and their sleep of ignorance is dispelled. Kabir due to learning about the world as of consequence has got into ghost of troubles. (181)

20. True Religion

*"Kabir Mulan munare kia chareh, Sain na bahira hoi
Ja karan tu bang dei, dil hi bhitar joi (184)*

*Saikh saboori bahra, kia Huj Kabe jai
Kabir ja ki dil sabat nahin, ta kau kahan Khudai (185)*

*Kabir Allah ki kar bandagi, jih simrat dukh jai
Dil mahi Sain pargate bujhe balanti nai. (186)"*
(Sri Guru Granth Sahib page 1374)

Kabir is addressing a Maulvi (Muslim priest of the mosque). Why do you climb the tower and shout at the top of your voice. God is not deaf. For whom you are shouting aloud (giving "bang") is residing in your own heart. The message is to look within one's heart and not outside for the God (184).

In this sloka, saint Kabir is advising a Sheikh who had been to Haj of Mecca (pilgrimage to Kabba in Mecca). Without contentment, the Haj pilgrimage is of no use. If one's heart is not pure, one cannot find God anywhere, even at a most holy place. (185)

Here Saint Kabir is giving the recipe for overcoming the worldly suffering. He says that one should pray to Allah (God) and remembrance of God shall dispel all suffering. This will make God reside in one's heart, which will extinguish the fire of desires, anger, lust, greed and pride etc. (186)

21. Non violence

*"Kabir jori kie julum hai kahta nau Halal
Daftar lekha mangie tub hoigo kaun harwal (187)*

*Kabir khub khana khichri ja mahi amrit lone
Haira roti karne gala katawe kaun" (188)*

(Sri Guru Granth Sahib page 1374)

Kabir says that we kill an animal or bird by force and call it "**Halal**" i. e. permitted by religion or lawful. After your death, when the account of your action is inquired into in the office of the God then imagine what will be your fate? Here Kabir is explaining that whatever we want to do for our gratification, we say it is permitted by religion or is lawful ("**Halal**"), but all this hypocrisy will have to be accounted for in the court of the God. (187)

Kabir says that it is very good to eat "**Khichri**" (dish made out of rice and lentils good for sick diet and poor people). This dish is very good and contains nectar of ghee (clarified butter) and salt. Who would get his throat cut for the sake of eating meat and roti (bread)?

This sloka is in reply to a Kazi's (magistrate's) statement that without meat the food is just like grass. Here Kabir has explained that humble Khichri contains nectar of ghee and salt and therefore not just grass. Moreover one commits sin of killing or getting the animals killed for meat. For this one will have to account for in the court of the Lord. (188)

22. The Master and the company of saints

*"Kabir ja ghar sadh na sevieh, Hari ki sewa nahi
Te ghar marghat sarkhe, bhoot base tin mahi (192)*

*Kabir gunga hua bawra, bahra hua kaan
Pawhu te pingal bhaia, maria Satguru Baan (193)*

*Kabir Satguru soorme, bahia baan jo ek.
Lagat hi bhui gir paria, para kareje chhek (194)
Kabir nirmal boond Akash ki, pari gai bhoom bikar.
Bin sangat iu manai, hoi gai bhath chhar (195)*

*Kabir nirmal boond akash ki, lini bhoom milai.
Anik siane puch gae, na nirwari jai (196)"*

(Sri Guru Granth Sahib page 1374)

Kabir says, a home in which the saints are not served,

any amount of worship is not "**Hari**" (God's) worship. Kabir goes further to compare such a house to the cremation ground and the residents in such a house as ghosts. (192)

In the next two Slokas, Kabir has described the effect of "**Guru Mantra**" or the magical formula of a True Master.

When the True Master shot the arrow of his "**word**", it was so effective that Kabir became dumb (could not speak untruth); insane (about worldly affairs); and his ears became deaf (for hearing anything adverse about others or back bite). He also became disabled from legs (for the purpose of going for evil actions). In other words, the Master's "**word**" effectively controlled Kabir's evil tendencies like, to speak untruth, take interest in worldly affairs, hearing others' vilification and go about doing evil actions. (193)

The same trend continues in next Sloka. The Master by merely shooting just one arrow, made Kabir fall down on the ground due to a hole in his heart. This has a deeper meaning. Kabir is expressing the fact that with the Master's "**Word**", Kabir lost body consciousness. Thus with effect of piercing arrow in his heart (a hole in his heart) he lost body consciousness i. e. body was dead and he started living in his "**Atma**" or soul (194).

The next two Slokas describe the effect of Master's "**word**" on an unripe or in-eligible disciple and an eligible disciple. When the Master gave the "**word**" to his un-ripe disciple, the celestial nectar was wasted. When such a disciple further denied himself company of the saints, then it was like this drop of nectar was dropped on the ashes of the hearth. On this ash, the drop cannot make anything grow. Thus such a disciple is not at all benefited from the Master's "**word**" (195).

When the celestial drop of nectar drops on good earth (the case of a ripe, eligible disciple) it is absorbed by the earth and produces fruitful result. After this, any amount of clever persons may try to divert the disciple from the true path, they shall never succeed. The result will be as stated in Slokas 193 and 194 above. (196)

23. Complete surrender or ending duality

*"Kabir mera mujh mahi kichh nahin, jo kichh hai so Tera
Tera tujh kau saup te, kia lage mera (203)*

*Kabir Tu Tu karta Tu hua, mujh me raha na hoon
Jab aapa par ka mit gaia, jut dekha tut Tu (204)"*

(Sri Guru Granth Sahib page 1375)

In these two Slokas the method of ending of duality i. e. separateness of the being from the God is given. Further he describes the state of one who is absorbed in the God.

Kabir says that there is nothing, which is really his own i. e. the body (gross and subtle), possessions and family etc, every thing belongs to the God. Therefore, when he offers any thing to the God, why should he feel sad?

This can be understood with an example. If a gardner grows flowers and fruits and offers a basket of them to the master of the garden, what is there for him to feel bad?

Swami Ramakrishna Pramhansa used to give the example of a day nurse who looks after the children of a rich person during the day. At night the parent of the children will look after who is the real guardian. The nurse should not worry when her duty hours are over. Similarly, our family and possessions and even our body is not ours, we are mere day nurses. We should do our duty faithfully and leave the rest to the God. In case we have to offer anything to the God, we should not worry. (203)

In this Sloka, Kabir describes the state in which he was absorbed in the God and his individuality was completely destroyed. When his "small self" was lost, he started seeing Him everywhere and in everything. Kabir says that due to saying "You" "You" he has become "You" i. e. the God and his own existence or ego is destroyed. Now wherever or whatever he sees, he finds only God. (204)

24. Worry And Anxiety

"Mahala 5"

*"Kabir jo mai chitwau na kare, kia mere chitwe hoi.
Apna chitwia "Hari "kare jo mere chit na hoi (219)"*

"Mahala 3"

*"Chinta bhi aap kraisi achint bhi aape dei
Nanak So salahie Jo sabhna saar karei (220)*

(Sri Guru Granth Sahib page 1376)

(Sloka 219 is of Guru Arjun Dev (the fifth Master))

Kabir, I do not worry because my worrying will not produce any result. In my case, Hari the God worries for all, which is beyond the range of my mind. This means that our worrying is fruitless. This is why one should not worry. Without our knowledge or perception, God is worrying for us. (219)

This is sloke of Guru Amar Das (the third Master). In the last sloke, it was stated that our worrying is fruitless. Here doubt may arise whether we should worry or become free from all worries and leave everything to the God. In this sloka Guru Nanak Dev says that one should do the later and do one's duty of praising the God who takes care of everybody and everything. (220)

25. Association With Saints, Its Fruits

*"Kabir tarwar roopi Ram hai, phal roopi bairag
Chhaia roopi sadhu hai, jin tajia bad bibad (228)*

*Kabir aisa beej boi, barah maas falant
Seetal chhaia gahir phal, pankhi khel karant (229)*

*Kabir Data tarwar daia phal, upkari jiwant
Pankhi chale disawri, birkha suphal falant (230)*

*Kabir sadhu sang prapti, likhia hoi lilat
Mukti padarath paie, thak na awghat ghat (231)*

*Kabir ek ghari, adhi ghari, adhi hoon te aadh
 Bhagtan seti goste, jo kine so labh (232)"*

(Sri Guru Granth Sahib page 1377)

In this sloke Kabir has explained with a simile that the Supreme Being is a tree. A tree has two uses. One to provide shade, which is cool protection from the heat (of worldly problems) and gives comfort to tired bodies. This shade is compared to the Saints who provide comfort and relief to the suffering humanity. The second use is the fruit, which gives enjoyment and energy. The tree of the God has dispassion (**vairagya**) as the fruit, which leads one to liberation (228)

Note: All trees planted by man bear fruit in one season only. But God's remembrance gives fruit throughout the year. Therefore Kabir advises to indulge in meditation. This would give cool shade i.e. bliss throughout the year.

Kabir now says that one should sow such a seed (i. e. devotion and meditation), which will yield fruit throughout the year. Such a tree would provide thick shade; abundant fruit and the birds will happily come to play on this tree. The idea behind this sloka is to stress the point that "**Bhakti**" or devotion is such a seed, which grows into a very beautiful tree providing thick shade, fruits and opportunity to the associates to grow in spirituality. Next sloka describes such a tree further (229)

The Guru or Master who is a very generous person is like a tree. His kindness to the devotees is the fruit. Those disciples, who have enjoyed the kindness and grace, have spread over foreign lands. They are always showing gratitude to the Master (tree) and always praying for long life and more powers for the Master (230).

Kabir says that association with the saints is possible only if it is in our fate. Due to association with the saints, one is liberated and does not find any obstruction at difficult

shores i. e. while giving account of "**karma**" after death. (Here one need not be disheartened. If one does good actions "**karma**" now, God's grace will descend and association with saints will be made possible to pave the way for liberation). (231)

Here Kabir describes the benefit of having discussion with the saints. He says that if one spends one "**Ghari**" i. e. 22. 5 minutes, or half ghari or even half of the half ghari i. e. about 5 minutes. It would be very beneficial to the devotee. Whatever time is spent in the company of saints, it is all profit (232)

26. Discuss spiritual subjects with deserving persons only

"Kabir Ram ratan mukh kothri, parakh aage khol.

Koi ai milego gahki, le go mahige mol (225)

(Sri Guru Granth Sahib Page 1377)

Kabir says, "**Ram's** i. e. God's name is a precious jewel. Therefore open the mouth of the bag of jewels i. e. discuss the spiritual subjects only with such persons who understand these subjects. Because others will not appreciate and effort will go waste. If you choose the audience carefully there may be a deserving disciple, who will pay heavy price i. e. great devotion and develop love for "**Ram Naam**". (225)

Chapter 3

Saint Ravidas Ji

Saint Ravidas ji was born in a suburb of Varanasi known as Manduadih near Varanasi cantonment in 1376 A. D. his father's name was Sri Mandas Raghu and mother's name was Smt. Karma Devi.

Saint Ravidas was the disciple of famous Swami Ramanand of Varanassi. He was friend of his disciple brothers saint Kabir, saint Dhanna, saint Pipa and Saint Sain.. Saint Kabir has praised saint Ravidas in his composition as "*santan mein Ravidas sant hain*" i. e. among the saints; saint Ravidas is the most highly realized saint. Saint Kabir has paid homage to saint Ravidas 's greatness, spiritual attainments, devotion and steadfastness. He was spiritual guide or "Guru" of famous saint Mira Bai. She has composed a verse in her guru's praise: -

"Mero mun lago Guru so, ab na rahungi atki.

Guru milia Ravidas ji mahana, dini gyan gutki.

Tum suno dayal mahari arji

Bhav sagar mahi bahi jat hoon, tum sache Satgur ji".

With saint Ravidas as my guru and his blessing of Divine Knowledge, my mind is attached to him. Therefore there is no stopping to my liberation.

O kind Master, please heed to my request. I am drifting in the ocean of Maya. Therefore my True Master, save me from drowning.

Although saint Ravidas belonged to a low caste of a cobbler, his spiritual attainment was very high. He used to

repair shoes, earn his living by hard work, serve the holy persons and spread the "*Word*" of God among his disciples. He did not accept any offering and lived a very austere life. It is said that Lord Vishnu wanted to test his powers of dispassion. Therefore, he dressed as an old mendicant and visited Saint Ravidas. He told Ravidas that he had philosopher's stone (*Paras pathar*), which could change iron into gold. So being pleased with Ravidas's devotion and dedication, he wanted to give this stone to him, so that he could look after his and his disciples's needs. Saint Ravidas was not moved by this offer. He indifferently told the mendicant to place the philosopher's stone in the thatched roof of his hut.

After one year, the same mendicant returned to saint Ravidas to find no change. Saint Ravidas lived in the same austere conditions and continued to do repair of shoes. Being surprised, the old man inquired about the philosopher's stone. Saint Ravidas told him to check up the place where he had left it. So when the mendicant checked the thatched roof, he found the stone in the same place. Saint Ravidas explained to him that a true "*Man Of God*" should accept the "*Will Of God*" happily and earn an honest living. This was his state that even lord Vishnu could not trick him.

There are a number of stories about the miracles performed by saint Ravidas. Once a person came to saint Ravidas for repair of his shoes. Ravidas inquired of him as to where he was going. He said that he was going to mother Ganges for pilgrimage.

So Ravidas gave him two paisa coin to be offered to mother Ganges with the condition that the money should be given only if mother Ganges accepts the money in her own hand. The stranger went to the river and requested mother Ganges to give out her hand and accept the money. Mother Ganges did likewise. The stranger was surprised at this and narrated the whole incident to Saint Ravidas on his return.

Saint Ravidas was devotee of Unmanifest Lord. He has

used the names like: "Jagat Guru", "Swami", "Bajigar", "Sagal Bhawan Ke Naika", "Bhawkhanda", "Pooran Kam", "Mukti Ka Data", "Garib Niwaz", "Mukand" and "Neechahu Ooch Kare" etc. for the Supreme Being. He has mentioned "Ram", "Krishan", "Raghunath" and "Karunamaye" also. His devotion is devotion of love, total surrender, and humility with total absorption in the Supreme Being. This is why, saint Ravidas is considered highest among the Saints.

Saint Ravidas has repeatedly mentioned his low caste in his compositions. He says that it is the grace of the God's Name that the highborn Brahmins and rulers bow before a low caste Ravidas. The king of Chittaur who was his disciple once invited Saint Ravidas. The king gave a grand feast in his honour. The Brahmins objected to eat their food in the company of low caste Ravidas. The king arranged a separate enclosure for the Brahmins. But to their surprise, each Brahmin found that Ravidas was eating from his plate. Then the Brahmins apologized for their rudeness to saint Ravidas

Works:

Shri Guru Granth Sahib contains 40 compositions by saint Ravidas in various ragas or musical meters.

1. Loving Prayer

"Siri Raga Ravidas"

*"Tohi mohi mohi tohi antar kaisa
Kanak katik jul tarang jaisa (1)
Jaupe hum na paap karanta ahe Ananta.
Patit Pawan Naam kaise hunta (1) Rahao
Tum jo Naik achhahu Antarjami
Prabhu te jan janiye jan te Swami (2)
Sarir aradhe mo kau beechar dehu
Ravidas sam dal samjhawhe kou (3)*

(Sri Guru Granth Sahib page 93)

This stanza represents devotion of the highest order.

Here saint Ravidas enters into a dialogue with the Supreme Being and brings out four examples of difference between the original and its modifications i. e.

- 1) Gold and its bangle
- 2) Water and its wave
- 3) Pure and impure
- 4) Human and God

These four have been divided into two categories in the last two lines. Pure and impure, human and gods have been created by the God to keep us in His devotion. The difference in the gold and bangle, water and wave are due to our understanding. Once we fully resolve these differences in our intellect, we would live in a state of likeness with the Supreme Being.

O Eternal Infinite Lord, what is the difference between You and me or me and You? The difference is only like gold and its bangle or water and its wave (1)

It may be said that I am a sinner and You are pure. But I am practicing devotion only to get purified. Therefore O'lord, if I did not commit sins, how would You be named "redeemer of the sinners". (1) Pause and Ponder

O knower of everything, you are my master and I am your servant. A master is known for his servants, and a servant is known for his Master (2)

O Lord, give me such understanding that I may continue Your devotion. Also provide me with the company of such a great souls who should explain to me the discrimination to understand that the differences are only an illusion. You and me are really one (3)

2. Utopia where Saints are Established

"Gauri Ravidas Ji"

*"Begum Pura sahar ko nau
Dookh andoh nahi tih thau
Na tasvis khiraj na maal*

Khauf na khata na taras jawal (1)
Ab mohi khoob watan gahi pai
Oohan khair sada mere bhai (1) Rahao
Kaim daim sada patisahi
Dome na sem Aik so aahi
Aabadan sada masahoor
Oohan gani basihi mamoor (2)
Tiu tiu sail kare jiu bhave
Mahrim mahil na ko atkave
Kahi Ravidas khalas chamara
Jo hum sahiri su meet hamara (3) (2)

(Sri Guru Granth Sahib Page 345)

Gauri meter by Ravidas Ji

This composition describes a state when the saint's consciousness rises to a very high level. This state has all bliss, no sorrows, taxes, inquiries or checks etc. the saints have full access to the palace of the Lord. Saint Ravidas says that all residents of this city are his friends.

Saint Ravidas says that he has attained citizenship of a place or city where there is happiness or bliss all the time. The name of the place is "*Begam Pura*" i. e. city where there is no sorrow. There are no taxes, inquiries, fear of sins, failures or obstructions to progress (1) Pause and Ponder

There is no fear of mutiny because the King Emperor (Supreme Being) is Eternal. There are no second or third-rate citizens. All are equal.

This city is always inhabited and famous. All residents are very rich and generous. (2)

There is no restriction, Any body can go wherever he desires. No body prevents one from going to the palace of the Lord. Ravidas, a cobbler who is liberated says that all residents of this city are his friends. (3) (2)

Note: It is for the above mentioned reason that the Prophets and saints of all the orders are brothers and we

should not criticize any other prophet or saint. May be that the criticized prophet may pardon us but our Master will not spare us for this crime.

3. Way To Reach Utopia

"Gauri Bairagan Ravidas Jiu"

*"Ghat awghat doogar ghana, ik nirgun bail hamar
 Ramaie siu ik benti, meri poonji rakhu Murar (1)
 Ko banjaro Ram ko, mera tanda ladiya jai re (1) Rahao
 Hau banjaro Ram ko Sahaj karau bappar
 Mai Ram Naam dhan ladia, bikh laddi sansar (2)
 Urvar paar ke dania, likh lehu aal patal
 Mohi jum dand na lagai, tajile sarab janjal (3)
 Jaisa rang kusumbh ka, taisa eh sansar
 Mere Ramaie rang majith ka, kahau Ravidas chamar (4) (1)"*
 (Sri Guru Granth Sahib Page 345-346)

Attaining absorption in the Supreme Being is a very difficult process. Our body and mind is capable of walking on level and comfortable path. Path of the Lord is difficult on up and down hilly terrain. In this composition Saint Ravidas very humbly prays to the Lord to grant him success on this path.

Composition of Ravidas Ji in Gauri Bairagan meter

The path is mountainous, very difficult up and down i. e. journey into spirituality is very tough. My (bull) body is very weak and without attributes. I humbly pray to the Supreme Being for protection of my wares (spiritual attainments) (1)

Now saint Ravidas prays to the saints for help saying his wares (Ram Naam) are being loaded on to the vehicles (his self). They may therefore kindly help. (1) Pause and Ponder

After this saint Ravidas looks around for help from other worldly people. He finds no help from them because whereas he is dealing in Ram Naam with equipoise, others are dealing

in worldly issues which are like poison to the saints. Thus no help can be obtained by saints from the worldly people (2)

Here saint Ravidas addresses Chitar Gupta (the mythical angel who records one's good and bad actions). Ravidas says that he has deserted all involvement in life and therefore he cannot be punished by the messenger of death. Therefore Chitra Gupta can write whatever he wants, the inner meaning of this is that the self realized saints are not affected by good or bad actions (*Karma*). They are beyond "*karma*" or the effect of their actions (3)

Now saint Ravidas gives a word of advice. He says that this world's colour or resultant effect is temporary like the colour of "*kasumbha flower*" or (cartamus tinctorious). On the other hand, the colour of "*Ram Naam*" is like that of "*majith*" or (rubia munjista) which is very fast or permanent. Thus he is advising that we should deal in "*Ram Naam*" the effect of which is permanent (4) (1)

4. World Is God's Play, How To Go Across?

Aasa

Maati ko putra kaisa nachat hai
Daikhe, daikhe, sune, bole daurio phirit hai (1) *Rahao*
Jab kachhu pawe tab garab karat hai
Maia gai tab rovan lagat hai (1)
Mun bach karam rus kasahi lubhana
Binis gaia jai kahun samana (2)
Kahi Ravidas baji jug bhai
Bajigar sau mohi preet ban aai (3) (6)
(Sri Guru Granth Sahib page 487)

Aasa musical meter

In this composition saint Ravidas has described the working of an ordinary worldly person. He further says that the God is a great puppeteer, who makes all humans to play in Maya. In the end, he says that the way to escape this play is to fall in love with the puppeteer.

Saint Ravidas says that human beings are the clay puppets (human being are composed of five elements which decompose into clay after death). But look how this puppet is dancing? This puppet looks hither and thither, speaks, hears and runs about (1) Pause and Ponder.

When this one achieves something, he feels very proud. But when wealth is lost, he starts weeping (1)

He is attracted towards six tastes of life with thought, speech and actions. But when he dies, no body knows where he goes to (here Saint Ravidas means that he continues in innumerable birth and death cycles) (2)

Note:- According to Ayurveda system of medicine, there are six tastes 1) sweet 2) sour 3) salty 4) pungent 5) bitter and 6) astringent

Ravidas says that this world is the Lord's play. (He is not under effect of Maya) because he has been blessed with the love of the puppeteer (God) by Himself (3) (6)

5. Self Surrender Is The Only Worthwhile Offering

Gujri Sri Ravidas Ji

Ik Onkar Satguru Parsadi

Doodh ta bachhare thanhu bitario

Phool bhawar jal meen bigario (1)

Mai Gobind pooja kaha le charawahu

Awar na phool Anoop na pawahu (1) Rahao

Mailaghar bere hai bhuiana

Bikh amrit basih ik sanga (2)

Dhoop deep naibedahi basa

Kaise pooj karehi Teri dasa (3)

Tun mun arpau pooja charawahu

Gur parsadi Niranjan pawahu (4)

Pooja archa ahi na Tori

Kahi ravidas kawan gati mori (5) (1)

(Sri Guru Granth Sahib Page 525)

Gauri meter Sri Ravidas Ji

In this stanza, saint Ravidas is exposing the hypocrisy behind the purity in formal worship of idols or spirits etc. in all religions. Normally, flowers, lamps, aromatic substance like sandal, milk and food etc. are used in worship. The worshippers insist on total purity of these substances. Here saint Ravidas is proving that nothing is pure. All those items are contaminated. So the only offering worth offering is one's own self i. e. self surrender.

The calf at the nipples of the cow contaminates the cow's milk because the calf sucks the milk first. The flower sucking black bee contaminates the flowers. The fish contaminates the water. (1)

O mother, what should I offer in the worship of Supreme Being? I cannot find any other type of flowers or beautiful things to offer. (1) Pause and Ponder

Now Saint Ravidas comes to aromatic substances like sandal wood joss sticks etc. He says that the poisonous snakes are living on the sandal wood tree and are contaminating it with their poison. Thus nectar (sandal wood) and poison of the snake are found together (2).

While offering, devotee first smells the incense, lamps and other food offering thus contaminating these before reaching the altar. So how can the humble devotee find pure offerings and worship the deity? (3)

In this couplet, saint Ravidas answers the above question. He advises to make the offering of one's body and mind to the Unmanifest Supreme Being. Then by the grace of the Master, one shall attain the Lord (4)

Saint Ravidas in the end says that since he does not know how to do worship of the Supreme Being, he wonders, he does not know what will be his plight? (5) (1)

6. Dispassion

“Raga Suhi Bani Sri Ravidas Jiu Ki”

Ooche mandir saal rasoi

Aik ghri phuni rahan na hoi (1)
Ih tun aisa jaise ghas ki tati
Jal gaio ghas ral gaio mati (1) Rahao
Bhai bhandu kutamb sahara
Oi bhi lage kadh sawera (2)
Ghar`ki naar uraih tun laggi
Uh tau bhoot bhoot kar bhagi (3)
Kah Ravidas sabhe jag lootia
Hum tau Ek Ram kahi chhutia (4) (3)
(Sri Guru Granth Sahib page 794)

Suhi meter by Ravidas ji

In this stanza Ravidas is discussing the uselessness of temporary possessions like palaces, cooking places, family, physical body etc. After death, the near and dear ones are keen to get rid of your body quickly. This body is not worth more than the ash. So develop dispassion ("*vairagya*") towards these possessions and get attached to one Ram Naam.

Tall palaces and lovely cooking houses have to be deserted on death as one's corpse is not allowed to remain inside for even one "*Ghari*" (22.5 minutes) after the death. (1)

The human body is like a straw mat. When the grass is burnt, only some ash is left behind which mixes with the earth (1) Pause and Ponder.

The friends, family and well wishers, even they want the dead body to be disposed off early (2)

The wife who is close to the body and even embraces the chest, after death runs away from the dead body saying that it is a ghost (3)

Ravidas says that whole world has been robbed by the love of temporary possessions. Only Ravidas has escaped by the grace of Ram Naam (4) (3)

7. God's Grace

"Bilawal Bani Ravidas Bhagat Ki"

Ik Onkar Satguru Parsadi

Darid dekh sabh ko hase, aisi dasa hamari
Asat dasa sidhi kar tale sabh kripa Tumari (1)
Tu janat me kichh nahin Bhav Khandan Ram
Sagal jia sarnagati Prabhu pooran kam (1) Rahao
Jo Teri sarnagata tin nahi bhar
Ooch nich Tum te tare alaj sansar (2)
Kah Ravidas akath katha bahu kai karije
Jaisa Tu tesa Tuhi kia upma dije (3) (1)

(Sri Guru Granth Sahib page 858)

Bilawal meter by Saint Ravidas Ji

My condition is such that everybody laughs at my destitution. But with Your grace eighteen miraculous powers ("Sidhies") are available to me at my palms (1)

O Lord, anuller of the cycle of births and deaths, You know that I am nothing. It is only You who fulfill every one's objectives and give them protection (1) Pause and Ponder

Those who come under your protection, they are relieved of their burden of sins. All people high and low are liberated from the difficult problems of this world (2)

In the end Saint Ravidas says, why prolong inexpressible Divine discourse. O Lord, You are only like Yourself. There is no simile to compare You with (3) (1)

8. Caluminator Of A Saint Loses All His Virtues

Raga Gond Bani Ravidas Jiu Ki

Je oh athsath tirath nawe. Je oh duadas sila pujawe
Je oh koop tataa dewave. Kare nind sabh birtha jawe (1)
Sadh ka nindak kaise tare. Sarpar janau narak hi pare (1) Rahao
Je oh grahan kare kulkhait
Arpe naar sigar samet
Sagli Simriti sarwani sune. Kare nind kawane nahi guni (2)
Je oh anik parsadi karawe. Bhumi daan sobha mandip pawe
Apna bigari birana sandhe. Kare nind bahu joni handhe (3)
Ninda kaha karhu sansara. Nindak ka pargat pahara
Nindak sodh sadhi bicharia

Kahu Ravidas papi narak sidharia. (4)(2)(11)(7)(2)(49)(total)
(Sri Guru Granth Sahib page 875)

Gond meter by Ravidas ji

If anyone bathes at sixty-eight holy pilgrim centers and worships the twelve self-manifest Shiva idols ("*gyoti lingas*"), if anyone gives wells and tanks in charity. on uttering calumny all this goes waste (1)

The calumniator of saints cannot be liberated. He surely will go to hell immediately (1) Pause and Ponder

If anyone takes holy bath at Kurukshetra (a holy place in Haryana, India) at the time of solar eclipse and offers his wife along with her bedecking in charity on this occasion, listens to all the "*Vedas*" with his ears, on uttering calumny, he will lose all merit for these good deeds (2)

If someone offers lot of food to the needy, gives land in charity, erects large temples will only receive lot of praise. If even neglecting his own work, goes out of way to accomplish others affairs, on uttering calumny, loses all merit for these good deeds and takes numerous births and deaths (3)

O people of the world! Why utter calumny of others? The calumniator gets exposed as clearly as a mountain. Ravidas says that after much thought he comes to the conclusion that the calumniator is a sinner and shall go to hell (4) (2. 11. 7. 2) (49 total)

9. Almighty Takes Care Of Saints

"Raga Maru Bani Ravidas Jiu Ki

Ik Onkar Satguru Parsadi

Aisi lal Tujh bin kaun kare

Garib Niwaz Gusaian mera mathe chhatar dhare (1) Rahao

Ja ki chhoti jagat kau lage, ta par Tu hi dhare

Nichahu ooch kare mera Gobind kahu te na dare (1)

Namdev Kabir Tilochan Sadhana Sain tare

Kahi Ravidas sunhu re santahu Hari jiu te sabhe sare (2) (1)
(Sri Guru Granth Sahib page 1106)

Maru meter by Ravidas ji

The Lord is one, Unmanifest and Manifest. He is Eternal and can be attained only by the grace of the Guru.

O my Divine beloved, who except You can perform such great deeds? You are the cherisher of the poor. O Lord, you can place canopy (sign of royalty) over the heads of the humble (1) Pause and Ponder

Only You show favours to those whose touch defiles the worldly people (the so called untouchables as per Hindus) O Lord of the earth, You exalt the humble and are not afraid of anyone (1)

You have liberated saints like Namdev, Kabir, Trilochan, Sadhana and Sain. O Saints, Ravidas says that Hari is Omnipotent (2) (1)

10. Who Is A Real Yogi

Raga Bhairon Bani Ravidas Jiu Ki Ghar 2

Ik Onkar Satguru Parsadi

Bin dekhe upje nahin aasa. Jo dise so hoi binasa
Baran sahit jo jape Naam. So jogi kewal nihkam (1)
Parche Ram rave jau koi. Paras parse dubidha na hoi (1) Rahao
So muni mun ki dubhida khai. Bin duare trei loke samai
Mun ka subhau sabh koi kare. Karta hoi so anbhe rahe (2)
Phal karan phooli banrai. Phal laga tab phool bilai
Gian karan karam abhias. Gyan bhaia tah karmeh nas (3)
Ghrit karan dadh mathe saian
Jiwan mukat sada nirban. Kahi Ravidas param bairag
Ride Ram ki na japas abhag (4) (1)
(Sri Guru Granth Sahib page 1167)

Bhairon meter by Ravidas ji score 2

This composition is revealing great mysteries of spiritual journey like

- 1) Unless one sees something, yearning to obtain it does not arise. But all that we see is perishable. God is invisible, so it is very difficult to have yearning for the God.
- 2) The God's Name should be repeated with understanding. This is only then effective and makes a yogi attain liberation and become desireless.
- 3) If one remains absorbed in the God with love, it is like touching a philosopher's stone which leaves no room for doubt or duality (1) pause and ponder
- 4) A saint whose doubts have ended is able to have understanding of the three worlds without the use of his worldly senses.
- 5) Although everybody follows his mind's inclinations, but the real doer is one who has become fearless (2)
- 6) All vegetation blooms to bear fruit but when fruit comes, the flowers wither away.
- 7) To obtain Divine Knowledge, one has to perform actions. But after obtaining Divine Knowledge, all actions ("*karma*") are destroyed. It is like churning milk to obtain ghee (butter). Once butter comes, one stops churning (3).
- 8) Those who have attained divine knowledge and have become "*jiwan mukutas*" i.e. liberated while in physical body are always free of all bondage. Ravidas says that this is the state of highest dispassion.
- 9) Saint Ravidas says, "O, Unfortunate person why are you not remembering Ram in your heart?" (4) (1)

11. Ram Naam Is A Great Purifier

Raga Malar Bani Bhagat Ravidas Ji Ki

Nagar janan meri jati bikhiat chamarang

Ride Ram Gobind gun sarang (1) Rahao

Sursuri salal krit baruni,

Re sant jan karat nahin panang

Sura apvitar nat awar jal re

Sursuri milat nahi hoi anang (1)
Tur tari apvitar kari manie
Re jaise kagra karat bicharang
Bahgti Bhagaut likhie tih upre
Pujie kar namaskarang (2)
Meri jati kut bandhala dhore dhowanta
Nitihi Banarasi aas pasa
Ab brip pardhan tih karhi dandaut
Tere Naam sarnai Ravidas dasa (3) (1)
(Sri Guru Granth Sahib page 1293)

Malar meter by Saint Ravidas ji

In this stanza saint Ravidas explains with his personal example how the Lord's name glorifies even the humblest of persons and articles

Oh respected citizens, my caste is well known as a cobbler. But Ram resides in my heart and I have virtues of "*Gobind*" the protector of the earth (1) Pause and Ponder

If wine is made from Ganges waters the saints will not take it (here Saint Ravidas explains that even the purest of waters that of Ganges becomes polluted when made into an impure thing like wine. Similarly a highly born person doing unholy acts loses position)

But wine though impure thing when poured into Ganga River loses its individuality and becomes pure like Ganga water. (1)

The toddy palm tree is considered to be impure (because alcoholic drink is made from its toddy). But when the paper is made from its pulp and devotional scriptures like "*Bhagwat*" is written on this paper, then the same paper becomes worth worship and is saluted by all. (2)

My caste people are hide beaters and binders and carry carcasses of cattle around Varanasi. But now my condition is such that chiefs of "*Brahmins*" prostrate before me. This is all due to the grace of surrendering to You.

O Lord, Ravidas is Your slave (3) (1)

Chapter 4

Shaikh Farid Ji

Shaikh Farid was descendent of Farukh Shaikh the king of Kabul in Afghanistan. When the great grandfather of Shaikh Farid was killed in a battle, his grandfather Shaikh Shaib ran away to Punjab and settled in Kasur now in Pakistan. The ruler of Kasur was aware of high status of Shaikh Shaib. Therefore he looked after his family with great respect and honour. Since Shaikh Shaib was very spiritually oriented person, he shifted to a village near Multan known as Kothiwal. This village later on came to be known as Chavli Mushekhan because of center for Islamic education started by Shaikh Shaib there.

Shaikh Farid was born in 1173 AD. His father's name was Shaikh Jamaludin and that of his mother was Bibi Mariam who was descendant of Hazrat Ali. Shaikh Farid's father expired when Shaikh Farid was very young, so his mother did his upbringing. She started his religious education very early. Shaikh Farid knew Quran Sharif by heart and started offering Namaz. His mother used to place some jaggery under the prayer mat as an allurement. One day when Shaikh Farid was in the forest at the time of Namaz, even there he found lot of jaggery under his prayer mat. He ate some sweet and distributed the rest among his playmates. When his mother came to know of this incident, she said Shaikh Farid is "*Shakkar Ganj*" i. e. fort of sweetness.

Shaikh Farid went to Mecca for "*Haj*" pilgrimage in 1189 AD. There he met a great saint of Baghdad Abdul Quadar Jilani. Jilani gave him articles belonging to Hazrat

Mohammed Sahib, Shaikh Farid could have glimpse of Hazrat Sahib in a vision due to grace of Abdul Quadar Jilani. On his return to India, he went to Ajmer where he received spiritual instruction from Khawaja Gharib Nawaz. In Delhi, he met Faqir Qutubbudin and became his disciple. Faqir gave him four instructions 1) eat less 2) sleep less 3) speak less 4) meet people less

Fakir Qutubbudin also advised him to complete his Islamic education. So he went to Sirsa and received instructions from Faqir Abdul Shakur and other saints there.

Finally, Shaikh Farid came to Pak Patan and settled there. It is said that Shaikh Farid went to central India, Junagarh and Assam areas and spent twelve years in the forests doing meditation. He spread Islam as a Sufi saint far and wide. Famous Sufi Faqir Nizzammuddin Aulia was his disciple. He was very austere in his food habits. While living in the forest, he sustained himself on wild fruit and leaves only.

He lived up to ripe age of 93 years and expired in 1266 AD. In his times, whereas the Muslim rulers and the priests were keen to spread Islam with the force of the sword, the Sufi Faqirs spread Islam with love. Shaikh Farid is said to be responsible for wholesale conversion of certain sub castes of Hindus to Islam in areas now in Pakistan.

Shaikh Farid's outlook was secular and his works clearly show that he was preaching loving devotion to One God. He was unbiased with regard to caste, creed or religion and preached the true love among humanity and with the Creator.

Since Shaikh Farid's time was much earlier to Guru Nanak Dev, the references to the Farid in Guru Nanak Dev's life story are for Shaikh Ibrahim who was tenth descendant of Shaikh Farid and was known as Shaikh Farid the 2nd. Shaikh Farid's works were given by him to Guru Nanak Dev and were included in Sri guru Granth Sahib by Guru Arjun Dev.

Works:

1. The True And The False Spiritualists

"Aasa Shaikh Farid Jiu Ki Bani"

Dillhu muhabbat jinh sei sachia
Jinh mun hore mukh hore se kandhe kachia (1)

Rate ishaq Khudai rang didar ke
Visriya jinh Naam te bhui bhar thie (1) Rahao

Aap lie lar lai dar darwes se
Tin dhan janendi mau ai safal se (2)

Parwardgar Appar Agam Beant Tu
Jinha pachhata sach chuman pair mu (3)

Teri panah Khudai Tu bakhsandagi
Shaikh Faride khair dije bandagi (4) (1)

(Sri Guru Granth Sahib page 488)

Aasa meter by Shaikh Farid Ji

In the first two lines, there is comparison between the true believers and hypocrites. While praising the genuine devotees, Shaikh Farid prays for God's grace and devotion.

Those who have genuine love for the God, they are the true ones. Those who say something and mean something else i. e. the hypocrites are the false ones (1)

Those who are imbued with yearning for meeting the God are the true ones. Those who have forgotten the God's Name are the undesirable burden on this earth (1) Pause and ponder

Those whom the God has attached to Himself are the true saints. Blessed are the mothers of such saints who gave them the birth and their coming into this world has been fruitful (2)

O God, You are limitless, unfathomable and infinite. Shaikh Farid wants to kiss the feet of the holy men who have recognized this fact (3)

O God, I seek refuge in You and You are a great pardoner. Shaikh Farid prays for the alms of His devotion (4) (1)

2. Pangs Of Separation From The God

Raga Suhi Bani Shaikh Farid Ji Ki

Tup tup luhi luhi hath marorau
Bawal hoi so Sahu lorau
Tai Sahi mun mahi kia rosse
Mujh awagun Sah nahi dosse (1)
Tai Sahib ki mai saar na jani
Joban khoi pichhe pachhutani (1) Rahao
Kali koil tu kit guni kali
Aapne pritam ke hau birhau jali
Pirhi bihun katahi sukh pai
Ja hoi kirpal ta Prabhu milai (2)
Vidhan khuhi mundh ikeli
Na ko sathi na ko beli
Kar kirpa Prabhu saadh sang meli
Ja phir dekha ta mera Allahu beli (3)
Vaat hamari khari udini
Khaniahu tikhi bahut pieeni
Us upar hai marag mera
Shaikh Farida panth samaari sawera (4) (1)
(Sri Guru Granth Sahib page 794)

Suhi meter by Shaikh Farid Ji

In this composition Shaikh Farid is describing the state of his mind when he is suffering from pangs of separation from the God. He addresses a nightingale inquiring as to why is it black? Is it that it got burnt because of pangs of separation from its beloved?

Because of separation from the Lord, I am burning in pain, tossing and turning and wriggling my hands. I am looking for my beloved like mad. O my beloved! Have you caused this separation because you have taken offence at me? It is entirely my fault and none that of my beloved (1)

I did not realize your worth and did not care for you. Now that my youth is lost, there is nothing but regret is left for me (1) pause and ponder

O nightingale why are you so black? Is it that you got burnt because of your separation from your beloved?

Separated from the beloved, one can never be happy. When the Supreme Being is kind, He himself will arrange meeting (2)

I am a lone woman by the side of an unfrequented well. I have no friends or companions. O Lord, be kind and give me the association of the saints. As I look around, my only friend is the Supreme Being (Allah). (3)

My path of spiritual journey is very torturous. It is sharper than the sword's edge and narrow in extreme. Therefore O Shaikh Farid, start early in the morning on this difficult journey (4) (1)

3. Humility And Tolerance

Sloka

*Farida jo te maran mukian, tina na mare ghum
Apnare ghar jaie pair tinha de chum (7)*

(Sri Guru Granth Sahib page 1378)

*Farida bure da bhala kar, gussa mun na hadhai.
Dehi rog na lagai pale sabh kichh pai (78)*

(Sri Guru Granth Sahib page 1382)

In these two slokas, Shaikh Farid is stressing the virtues of humility and tolerance. Shaikh Farid says that you should not hit hard those who strike you. But in utter humility, kiss their feet and go back to your home without rancour (7)

In this sloka sheikh Farid has revealed a great psychological fact. Anger causes many of the physical diseases. So Shaikh Farid advises that you should do good to those who harm you. Do not be angry. This will result in healthy body and you will be gainer in the end. (78)

4. Ageing And Meditation

*Farida kali jini na rawia, dhauri rawe koi
Kari Sai siu pirhari, rang nawela hoi (12)*

Mahalla 3

*Farida kali dhauli Sahib sada hai, je ko chit kare
Apna laia pirm na lagai, je loche sabh koi
Eh pirm piala Khasam ka, jai bharwe te dei (13)*

(Sri Guru Granth Sahib page 1378)

Shaikh Farid in his sloka 12 says that in the young age when the hair is black, humans are busy in worldly enjoyments and forget about meditation or remembrance of the God. By the time one is aged, hair turn grey, one's habits are hardened and therefore one does not remember God.

Therefore, Shaikh Farid says that develop love for the Lord and Master immediately. Then your love for the Lord will give you ever fresh colour i. e. age will not effect your meditation (12)

Guru Amardas, the third master thought that this might dishearten the old people who want to start on spiritual practices. He himself came to Guru Angad Dev the second master at the ripe age of about 70 years. He has thus clarified that one is never too old to develop the love for God.

Irrespective of young and old age, one can always attain the God. If one always remembers Him i.e. keep Him in mind. Every one wishes to develop love for the God but this love for the God does not come merely with one's own efforts. It is the gift of the God and He may give to anyone He may wish.

Thus there are two essential factors to develop love for the God i.e. His grace and keeping Him in mind.

5. Humility

*Farida thi u pawahi dabh, je Sain loraih sabh
Ik chhijeh bia latarieh, tan Sain de dar warieh (16)*

*Farida khak na nindie, khaku jed na koi
Jiwandian peran tale, moian upar hoi (17)*

. (Sri Guru Granth Sahib page 1378)

Shaikh Farid has given an excellent example of humility in sloka 16. The unmetalled roads are uneven and the dust being loose flies around. The villagers, to facilitate movement of carts on these roads, cut long grass and spread on these roads. This grass gets pressed under the traveler's feet and cut with the wheels of the carts. Shaikh Farid says that if one wants to get admitted to the Lord's house, one must be so humble as the grass on these roads i. e. tolerate the bad words of others and continue serving everybody (16)

In the next sloka Shaikh Farid has given the example of dust or earth. He says that though the dust is so worthless but do not criticize or humiliate it. Although it remains under your feet when you are alive, but it covers you when you die and are buried. Then it gives you the comfort.

The inner meaning being that the saints are always humble but do not criticize them. Do not make fun of their humility as after your death, it is the saints who shall occupy highest echelons in the heavens and give you the protection (17)

6. Aspiration

*Farida galie chikad dur ghar nal Piare nehu
Chala ta bhije kambli, rahan ta tute nehu (24)*

*Bhijau sijau kambli, alhau warsau mehu
Jai milan tina sajana, tutau nahi nehu (25)*

(Sri Guru Granth Sahib page 1379)

Shaikh Farid here describes the difficulties in the path of love for the God with an example of a lover going to meet the beloved in heavy pouring rain and mud in the street. He says that the street is full of mud, the house is far away but my love for the beloved is great. If I walk in the rain, my blanket gets wet and if I do not go, that will be a breach of promise. Then in the 25th sloka, he says that he does not care whether the blanket gets soaked in the rain and there is heavy downpour. He will go and meet the Beloved but shall not break the promise.

For the spiritual seeker, suffering is the rain, the attraction of worldly enjoyments is mud, which hampers the progress of the seeker. The God tests His saints by problems, which are like heavy downpour. Under all such tests, and suffering, the spiritual seeker should continue and the journey would continue to become short. Finally a seeker shall meet his beloved the Lord (24, 25)

7. Austerity, Simplicity

Farida sakar khand niwat gur, makhio majha dudh.

Sabhe vastu mithian, Rub na pujan tudh (27)

Farida roti meri kath ki, lawan meri bhukh

Jinhan khadhi chopri, ghane sahange dukh (28)

Rukhi sukhi khaike, thanda pani piu

Farida na dekh parai chopri, na tarasae jiu (29)

(Sri Guru Granth Sahib page 1379)

Shaikh Farid has listed sweet items i. e. brown sugar, sugar, lump sugar, jaggery, honey and buffalo's milk. All these items are sweet but they do not make one reach the God. Here Shaikh Sahib tries to explain that the ordinary worldly people though like all sweet and attractive things, but the saints do not care for them. For the saints the God's Name is the sweetest thing. (27)

In the next sloka, Shaikh Sahib says that his roti or bread is dry and very hard like wood and there is no accompaniment i. e. vegetables etc. Only his hunger is the salted accompaniment. He is happy with this. Those people who eat buttered soft bread i.e. enjoy the comforts and enjoyments of the world will finally have lots of suffering.

Here Shaikh Farid is explaining the merit of simple life of the saints. This will lead to happiness. Whereas the life of comforts and enjoyments will cause an ordinary person to commit sins to provide for these comforts etc, which shall finally result in suffering (28)

It is said that emperor Balban insisted that Shaikh Farid accept his offerings and wanted to give lot of gold. Shaikh

Farid refused to accept the gold. Then he desired to offer a number of villages and lands. Shaikh Sahib refused this offer also saying that the emperor by giving gold and lands wants to put the Shaikh under obligation, which was not acceptable to him. He then said that his principle in life is to be frugal and simple in food and habits and not to envy others.

Thus in this sloka Shaikh Farid says that one should be content with whatever is available i. e. it may be simple dry chapatti made of mixed cereals and eaten with cold water (no accompaniments like vegetables or lintels etc.) one should not look towards others and envy those who eat buttered chapattis and lead comfortable affluent lives. This will avoid longing or desires in one's mind and result in contentment. (29)

8. God takes care of you in this and the next world

*Sahure dhoi na lahe, paie nahi thau
Pir watri na puchhai, dhan suhagan nau (31)
Sahure paie Kant ki Kant Agam Athahu
Nanak so sohagani jo bhawe Beparwah (32)*

(Sri Guru Granth Sahib page 1379)

This sloka appears to have been composed when some devotee said something praising spiritual attainment of Shaikh Farid. In all humility, he has said that he did not worship the God in this world (parent house) and he therefore will not get any blessings in the next world (in-law's house). Taking the God as husband, he wonders what sort of married lady he is? i. e. He is not loved by the God (31)

To dispell the depression likely to be caused by the above sloka of Shaikh Farid, Guru ji has said here in sloka 32 that the wife belongs to the husband whether she is in her parent's house or in-law's house. The husband is unfathomable and limitless. Guru Nanak dev says that the wife is fortunate who is liked by such a generous (husband) God (32)

9. Worldly possessions and enjoyments

*Farida ai wis gandlan dharian khand liwar
Ik rahede rahi gaye ik radhi gaye ujar (37)*

(Sri Guru Granth Sahib page 1379)

Shaikh Farid says that the worldly possessions and enjoyments are in reality poisonous shorts but made attractive by sugar coating. Some people spend their lives in sowing them (creating possessions and enjoyments) and others spend their lives in destroying the existing possessions etc. (37)

10. Long life and worldly powers

*Budha hoa Shaikh Farid, kamban lagi deh
Je sau warian jiwana, bhi tun hosi kheh (41)*

Pas damame chhat sir, bheri sado rud

Jai sute jiran mahi, thie atima gud (45)

Farida kothe mandap maria usarede bhi gaye

Kuda sauda kar gaye, gori jaye paye (46)

(Sri Guru Granth Sahib page 1380)

Sheikh Farid says that he has aged so much that his body has started trembling. There is no use of living a very long life since this human body has to die and become earth one day. (In Muslim custom, the dead body is buried in the earth.) (41)

In the next two Slokas, Shaikh Farid describes the final end of powerful emperors and rich people.

Those powerful emperors who had big war drums, royal umbrellas, music at the main entrance of their palaces and the bards used to sing their praise, finally after death are lying in wilderness like other helpless orphans along side them (45)

Those who built houses, villas and palaces also died. They made false bargain and finally lie in the graves. (46)

11. Dispassion

Farida kothe mandap marian, et na lai chit
Miti pai atolavi koi na hosi mit (57)
Farida mandap mal na lai, marag satani chit dhar
Sain jai samal, jithe hi tau wanjhana (58)
Farida jinni kami nahi gun, te kamare wisar
Mat sarminda thivahi, Sain de darbar (59)
Farida Sahib di kar chakari, dil di lahi bharand
Darwesan no lorie, rukhan di jirand (60)
(Sri Guru Granth Sahib page 1381)

Shaikh Farid says do not get attached to houses, villas or palaces. The earth, which makes these buildings, plenty of it will be put on you when you die. At that time no body will be your friend (57)

Farid says, do not get attached to the beautiful buildings or wealth and remember the powerful death. All the possessions are temporary. Instead remember the Lord to whom you will finally go (58)

Farid says, do not do the works, which will not yield any profit. Lest you have to feel sorry in the court of the Lord. (59)

Farid says, serve the Lord; remove all doubts from your mind. The saints have to have patience like the trees (the trees do not hit back when some body may cut or damage them. Similarly the saints tolerate all abuse and ill treatments). They only do good and give blessings like the trees, which give fruit when a stone is thrown on them (60)

12. Uncertainty and transitoriness of life

Farida kithe tainde mapia, jinni tu janioh
Tere pasahu lud gae, tu aje na patinihi (73)
Kandhi ute rukhra, kichrak banhe dhir
Farida kache bhande rakhie, kicher tai neer (96)
(Sri Guru Granth Sahib page 1381-82)

In these two slokas, Sheikh Farid has explained with examples that death is certain and the world is only transitory.

Shaikh Farid asks a question as to where are your parents who gave you birth? When they have left in your presence, you still have not understood that your death is also certain and you are also sure to go (73)

In this sloka, Shaikh Farid gives the example of a tree on the bank of a river. The river is eroding the bank and no body knows as to when the tree will fall. But the fall is certain. In the next example, he says that how long the water will stay in a unbaked earthen pot. The pot will surely dissolve in water and break and the water will leak out.

Thus human existence is uncertain and transitory (96)

13. Qualities of the Saints

Mahalla 5

*Farida dukh sukh ik kar, dil te lahe wikar
Allah bhawe so bhala, tan labhi Durbar (109)*

Mahalla 5

*Farida duni wajai wajdi, tun bhi wajahi naal.
Soi jiu na wajda, jis Allah karda saar (110)*

Mahalla 5

*Farida dil ratta is duni siu, duni na kite kum
Misal fakiran gakhri so paie puur karamm (111)
(Sri Guru Granth Sahib page 1382)*

These three Slokas are of the fifth Nanak, Guru Arjun Dev.

To attain Allah or the God, one should treat pain and pleasure as same and do not be disturbed in pain or be happy in pleasure. All desires and negative thoughts, be expelled from the mind. Next, whatever God wills, accept it as good. Then only you will be able to enter the court of the Lord (109)

The world is like a drum. When one drum player strikes a note, the other players follow him. Similarly the worldly persons are busy in earning wealth, comforts and enjoyments and everybody is following each other with vengeance.

Thus when the world is behaving like drum players, you are also doing the same. So guru Arjun Dev says that you should get out of this habit of copying others and remain absorbed in the love of the Lord. Only such persons who do not follow the world, are provided the protection by the Lord (110)

In this sloka, Guru Arjun Dev says that the mind is absorbed in the worldly affairs. But the world is of no use. The example of the saints is difficult to be followed. But if one surrenders to the Lord, his Divine grace shall come and it will become possible (111)

14. Formula for controlling the Lord

Kawan su akhar kawan gun kawan su mania munt

Kawan su waiso hau kari jit wus ave Kant (126)

Niwan su akhar kharwan gun jihba mania munt

Ai trei bhaine waise kar ta wus awi Kant (127)

Mutt hondi hoi iana taan honde hoi nitana

Anhonde aap wandae, ko aisa bhagat sadai (128)

(Sri Guru Granth Sahib page 1382)

Here Shaikh Farid is raising very important question. What is the “*word*”? Which is the “*quality*”? What is the “*magical formula*”? What is the “*dress code*”? Which will bring my Lord in my control? (126)

In the next two Slokas, Shaikh Farid has himself answered these questions. Humility is the “*word*” forgiveness is the *quality*. Our tongue is the *magical formula*. To put it simply, one should consider oneself as nothing, tolerate others’ bad words and recite God’s Name with the tongue. With these three things as the dress code, one can control the Lord.

Note 1: In Bhai Bala’s “Janam Sakhi”, it is mentioned in 32nd “sakhi” that sloka 126 is the question put by Shaikh

Farid and sloka 127 is the answer by Guru Nanak Dev.

Note 2: Forgiveness means that one should not become angry by noticing other's faults. Only such a person can escape anger who does not consider a sinner as a sinner because even a sinner is God's image.

Forgiveness has four stages. Anger is generated in oneself when one realizes that the other person has committed a wrong or inflicted an injury. Now this can be tolerated or forgiven. When one simply tolerates and does not forgive, one is trying to be tactful with the hope of taking revenge in due course. When one forgives, one considers the other person as not at fault but a victim of circumstances etc.

To understand the progressive stages of forgiveness, let us take the example of fire, which is like anger in its effect

i. e. burning

- 1) When the fire strikes straw and dry leaves everything is burnt only leaving ash. This is the case when there is no forgiveness.
- 2) When the fire strikes wood, it burns. But when water is poured over them, the fire is extinguished but it leaves black mark of burning on the wood. This is the initial stage when one is trying to practice
- 3) Forgiveness when fire strikes coals, they burn but by pouring water over them, the fire is extinguished leaving no marks of fire on the coals. This is an advanced stage in the practice of forgiveness.
- 4) When fire strikes stone or earth, nothing happens and the fire is extinguished by itself. Nothing burns. This is the final stage in forgiveness.

Note 3:

- 1) Saint Kabir in his 155th sloka has said that wherever there is forgiveness, the Lord Himself is present there.
- 2) To practice forgiveness, one should follow precept in Sri Guru Granth sahib, which says

*"Tis ke bhane koi na bhula,
Jin sagla Braham pachhania".*

This means that one who is Self realized and considers everything is the Lord, knows that nobody is a sinner. (How can the Lord be a sinner?) (127)

Although one may be very wise, one should not display it. Even being very powerful, one should not show one's powers and behave as meek

Whatever little one has, one should share with the needy. One should expel the ego. Only such a person is a real saint (128)

15. Do not injure anybody's feeling

*Ik fikka na galai, sabhna mei Sacha Dhani
Hiau na kaihi thahi, manak sabh amolve (129)
Sabhna mun manik, thahun mool machangwa
Je tau Piria di sik, hiau na thahe kahi da (130)*

In these Slokas, Shaikh Farid is advising not to break anybody's heart by injuring his feelings because the Lord is in every heart, thus every heart is precious like a very costly precious pearls.

Never say bad words to anybody because the Lord is in everybody. Never break anybody's heart because all the hearts are very precious like precious pearls. (129)

All hearts are like very precious pearls. If you have love for the Lord, never break any body's heart or injure anybody's feelings. (130)

Chapter 5

Saint Namdev Ji

Saint Namdev Ji was among the five foremost saints of Maharashtra. He was contemporary of saint Gyaneshwar and saint Trilochan. He was born on 26 th October 1270AD on a Sunday in village named Narsi Bamani. His father Shri Danashet was a prominent cloth dealer. He soon shifted his residence to Pandharpur the town of Lord Vithal. His family belonged to tailor (*chhipa*) caste. Which is mentioned frequently in his compositions.

Saint Namdev was a family man yet he achieved the highest stage of Lord's devotion. He had four sons and one daughter. All his family members including his sister named Aubai and the maid servant saint Jainabai were poets and composed Marathi poems known as "*Abhangs*".

Saint Namdev was very emotional. As a result of intense devotion, he forced Lord Vithal's statue to drink milk at the age of eight years. In spiritual path, there is no greater sin than be without a Master. Although saint Namdev thought that lord Vithal was always with him so he did not need a master, yet it is said that lord Vithal himself persuaded him to adopt a Master. So he went to saint Vishwa Khechar. The saints have their own ways to test the faith of their disciples. Therefore saint Vishwa Khechar lied down with his feet on holy "*Shivling*" in Nagnath temple with signs of leprosy all over his body. But saint Namdev with his clairvoyant sight detected the trick of his Master "*Guru*" and requested for his attunement. Thus he found a "*Guru*" for his further spiritual growth.

Saint Gyaneshwar or Gyandev was a great spiritual leader in Maharashtra. It was he who motivated saint Namdev to change over from worship of the Manifest Lord to that of the Unmanifest Lord. Saint Gyaneshwar and saint Namdev used to go on pilgrimages together. After demise of saint Gyaneshwar, saint Namdev came to north via Dwaraka and Marwar in Rajasthan. After short stay near Saharanpur, he settled in village Ghuman now in Gurdaspur district of Punjab. This village is really Namdev Nagar where saint Namdev stayed for two decades, set up temple of lord Vithal and finally passed away at the main door of the temple. •

Saint Namdev propagated worship of the Unmanifest Lord in Maharashtra. His followers did not differentiate between high and low, male and female and different castes. All human beings had equal right in all fields of life as well as for worship of the Lord. Saint Rama Nand took similar initiative in the north India. Kabir and saint Ravidas took up his lead. Both saints Kabir and Ravidas have very highly praised Saint Namdev in their compositions. Saint Kabir has described saint Namdev as the fountain head of the "devotion of love" towards the God. Saint Ravidas equated him to Maharishi Vyas and Sanak.

There are 61 compositions of saint Namdev included in Shri Guru Granth Sahib. All these compositions in 18 "ragas" belong to his later life when he saw the Lord manifest in all creation.

Works

1. The Lord Liberates All The Sinners

"Rag Gauri Cheti Bani Namdev Ji Ki

Ik Onkar Satgur Parsadi

Dewa pahan tariale

Ram kahat jan kas na tare (1) Rahao

Tariale Ganika, bin roop Kubija

Biadh Ajamal tariale
Charan badhik jan teu mukat bhae
Hau bal bal jin Ram kahe (1)
Dasi sut janu Bidar, Sudama, Ugarsen kau raj die
Jap heen, tup heen, kul heen karam heen
Name ke Suami Teu tare (2) (1)
(Sri Guru Granth Sahib page 345)

Composition of Saint Namdev Ji in Gauri Cheti Meter

The Lord is One, Unmanifest and Manifest. He is Eternal and can be attained only by the grace of the Guru.

Lord (Rama) made the stones float (while making the bridge from India to Sri Lanka in Ramayana) therefore why should human beings not be liberated by uttering Lord Rama's name ? (1)Pause and Ponder

The Lord liberated Ganika (the prostitute), ugly Kubija, Ajamal and Biadh (the hunter who shot an arrow on the foot of Lord Krishna taking the holy mark on the sole of his foot to be an eye of a deer).

Even the one who pierced the Lord 's feet was liberated by him. (1)

The maid's son Bidar, Sudama were liberated and Ugarsen was made the king.

Nama's Lord will surely liberate those who are not doing any meditation, austerity, do not belong to high caste and also do not perform any good virtuous tasks (2) (1)

2. The Lord Is Omnipresent

Assa Bani Sree Namdeu Ji Ki

Ik Onkar Satgur Parsadi

Aik Anek Biapak Poorak jut dekhau tut Soi
Maia chitra bachitra bimohit birla bujhe koi (1)
Sabh Gobind hai, sabh Gobind hai Gobin bin nahi koi
Soot aik mani sat sahans, jaise, ote pote Prabhu soi (1) Rahao
Jul tarang aur fen budbuda, jul te bhin na hoi

Ih parpanch Parbrahm ki leela, bichrat aan na hoi (2)
Mithia bharam aur supan manorath sut padarath jania

Sukrit mansa Gur updesi jagat hi mun mania (3)

Kahat Namdev Hari ki rachna, dekhahu ride bichari
Ghat ghat antar sarb nirantar kewal Ek Murari (4) (1)

(Sri Guru Granth Sahib page 485)

Composition of Saint Namdev in Aasa meter of music

The Lord is One, Unmanifest and Manifest. He is Eternal and can be attained only by the grace of the Guru.

The Lord is One, many and prevails everywhere, maintains everything and is omni present. Wherever I see, I find Him.

Maya, the Lord's illusive and creative power presents a captivating, bewitching and beautiful picture. Only a rare person can understand this myth of Maya. (1)

Everything is Gobind the Lord, everything is Gobind the Lord. There is nothing except Gobind. (This is explained with the example of string of beads and cloth).

The same thread is there in hundreds and thousands of beads in a string. There is one thread in the warp and weft of cloth. Similarly it is One Lord present in everything. (Pause and Ponder) (1)

The waves on water surface and the bubble of foam are not different from the water.

Similarly this universe of five elements or the world is the play of the Lord. If one contemplates on this phenomenon, one will not find anything in this universe except the Lord (2)

The worldly people take illusions, delusion and things possessed in the dream to be real (by mistake)

When I was woken up from this illusion and delusion by the grace of teaching by the Master, my intellect persuaded me to carry out noble and virtuous tasks (3)

Namdev says that after seeing the Lord's creation, he is convinced in his mind that the Lord is prevailing in every

heart, present always everywhere. He is the only One Murrari the Lord. (4) (1)

3. The Lords Is Unmanifest

"Aasa"

*Anile kumbh bharaile udak, Thakur kau isnan karau
Baialis lakh jia jal mahi hote, Bithal bhaila kai karau (1)*

Jatar jau tut Bithal bhaila

maha anand kare sud kela (1)Rahao

*Anile phool paroele mala Thakur ki hau Pooj karau
Pehle baas lai hai bhawrahu Bithal bhaila kai karau (2)*

*Anile doodh redhaile khirang Thakur kau naived karau
Pehle doodh bitario bachhare Bithal bhaila kae karau (3)*

*Eebhe Bithal, oobhe Bithal, Bithal bin sansar nahin
Than thanantar Nama parnave pur rahio Tu sarab mahi (4) (2)*
(Sri Guru Granth Sahib page 485)

In Aasa meter of music

In this composition, saint Namdev explains the futility of ritual worship and true purity of the offerings made to the deities like water, flowers, milk etc. In a way he is explaining that ritual worship with impure things is not disrespect of the deity.

Bring a pitcher and fill it with water to bathe the Lord. (But the holy books say that) there are 4. 2 million living organism in water. How can I bathe my dear Bithal (The Lord) (with this impure water?)

Wherever I go, I find my dear Bithal (in Maharashtra, lord Vishnu is known as Bithal). He is always in great bliss and engaged in play (of this world) (1) Pause and Ponder

Bring the flowers to string them into garland to worship the Lord.

But the black bees have smelled the flowers first, therefore how can I offer these flowers to my dear Bithal? (2)

Bring milk to cook rice pudding to offer to the Lord.

But the calf had sucked the milk and thus polluted it. Therefore how can I offer this (milk pudding) to my dear Bithal? (3)

Bithal is here and Bithal is there, the world can not exist without Bithal. Nama is praying to You. O Lord, You are prevailing in every place and in between the places. You are present in every thing (4) (2)

4) Guide To Liberation

i) "Aasa"

*Mun mero gaj, jihba meri kati
Mupi mupi katau jum ki phasi
Kaha karau jati, kah karau pati
Ram ko Naam japau din rati (1) Rahao
Rangan rangau, seewan sewau
Ram Naam bin ghari na jiwau (2)
Bhagat karau Hari ke gun gawau
Aath pahar apna Khasam dhiawau (3)
Suine ki sui, rupe ka dhaga
Name ka chit Hari siu laga (4) (3)*

(Sri Guru Granth Sahib page 485)

ii) Aasa

*Saap kunch chhode bikh nahin chhade
Udak mahi jaise bagu dhian maade (1)
Kahe kau kije dhian japana
Jab te sudh nahi mun apna (1) Rahao
Singhach bhojan jo nur jane
Aise hi thug deu bakhane (2)
Name ke Suami lahe le chhagra
Ram rasain piu re dagra (3) (4)*

(Sri Guru Granth Sahib page 486)

Saint Namdev was a tailor and dyer by profession. He has therefore explained how he is progressed in the spiritual path by giving examples from his professional functions to

explain inner meaning of meditation.

i) In Aasa meter

My mind is the measuring rod or tape and my tongue is the scissors (this means that he is assessing his evil tendencies with the help of his mind by introspection and cutting them by remembering the Lord's name with his tongue). Thus the sins which would have been responsible for the hangman's noose are destroyed i. e. the rope of the hangman's noose is being cut by the Lord's name as measured by the mind.

I do not care what my caste and family say about my actions. I only remember Ram's name day and night (1)
Pause and Ponder

I engage myself in tailoring and dyeing jobs outwardly. But infact I am all the time engaged in remembering Ram's Name. Because I can not survive without Ram's Name even for a small amount of time (2)

I spend my time in devotion to the Lord and sing praise of Hari. All the eight paharas (twenty-four hours. One pahar is 3 hours). I meditate on my Master (3)

My consciousness (needle) is pure like gold and the guidance of my master is continuous and pure like thread of silver. I have stitched myself with the Lord Hari with this golden needle and silver thread. (4) (3)

ii) In Aasa meter

A snake shed's its skin (slough) but does not get rid of its poison. It is just like heron (crane) standing in water as if meditating with eyes closed but actually concentrating on how to catch a fish. (1)

These two examples are referring to imposters who dress like and pose as holy men but are actually cheats in practice.

What is the use of recitation or meditation on the Lord's Name if one's mind is not pure? (1) Pause and Ponder

A person who earns his living by cheating and coercion

is like a lion who finds its meal by hunting. He is the master of cheats (2)

Namdev says, the true path for salvation or liberation is to remember the Name of the Lord and forget all disputes. O traveller!, The true panacea is to drink the medicine of Ram's Name (3) (4).

5. Rise Above Idol Worship

Gujri Shree Namdev Ji Ke Pade Ghar 1

Ik Onkar Sat Guru Parsadi

*Jo raj deh ta kawan badai
Jo bhikh mangaweh ta kia ghut jai (1)
Tu Hari bhaj mun mere padu nirban
Bahur na hoi tera awan jaan (1) Rahao
Sabh Tei upai bharam bhulai
Jis Tu deveh tise bhujhai (2)
Satgur mile ta sahsa jai
Kis hau poojau dooja nadir na aai (3)
Eke pathar kije bhau
Dooje pather dharie pau
Je oh deu ta oh bhi dewa
Kahi Namdeu hum Hari ki sewa
(Sri Guru Granth Sahib page 525)*

Composition of Shree Namdev in Gujri meter

The God is One both Manifest and Unmanifest. He is eternal and can be attained only by the grace of true Master.

If the Lord makes you a king, there is nothing great about it. (Therefore do not be proud of an exalted station).

If the lord makes you to beg. This does not make you small (1)

O my mind, remember the name of Hari. This will liberate you. After this, there will be no coming and going or birth and death (1) Pause and Ponder

O Lord, You created this universe and through your

Maya, you created illusion over all the creation. Only those persons whom you blessed with Divine Knowledge understand this great Truth (2)

When one meets the true Master (Sat Guru), then all his doubts as to whom he should worship vanish. Because there is no body other than the Lord whom one can worship (3)

One type of stone (idol) is worshipped with love (in the temples and houses). whereas we put our foot on the other stone (flooring etc.). If the first stone is a god or deity, the other stone is also worth worshipping or is a deity. Namdev says that it is to avoid this confusion, he is not indulging in idol worship and is only serving Lord Hari. (4) (1)

6. The Lord only expects love in return for his boons

"Ghar 4 Sorath"

*Par parosan puchhile Nama, ka pahi chhan chhawai ho.
To pahi doogani majoori dehau, mo ko badhi dehu batai ho (1)*

Ri bai bedhi den na jai. Dekh bedhi rahio samai

Hamare bedhi paran adhara (1) Rahao

*Bedhi preet majoori mange jau kou chhan chhavave ho
Log kutamb sabhahu te tore, tau aapan bedhi awe ho (2)*

*Aiso bedhi baran na sakau, sabh antar sabh thai ho
Goonge maha amrit ras chakhia, poochhe kahan na jai ho (3)*

*Bedhi ke gun sun ri bai, jaladh bandh Dhiru thapio ho
Name ke Suami See Bahori, Lanka Bhabikhan apio ho (4) (2)*
(Sri Guru Granth Sahib page 657)

4th score Sorath meter

Saint Nam Dev's neighboring lady asked Namdev ji as to who had built his hut. (saint Nam Dev's hut was made by the Lord in the guise of a carpenter). If he tells her who is the carpenter, she would pay double the wages to him. (1)

Namdev said, O sister, carpenter's wages cannot be paid by you. Look, the carpenter is prevailing everywhere. The

carpenter is the source and strength of our life (1) Pause and Ponder

The carpenter demands, love as his wages from those who want their hut built by him. He comes only when you break your attachment to your people and family. (2)

Such a carpenter is beyond description. He prevails in every thing and everywhere. My condition is like a dumb person who, when asked to describe the taste can not say anything even after tasting nectar (3)

O sister, listen to the greatness of my carpenter. He made a bridge to Sri Lanka and fixed saint Dhruv as pole star forever. Namdev's Lord is Mother Sita's husband, who conferred the kingdom of Sri Lanka on his disciple Bhabhikhan. (4) (2)

7. A Prayer

"Tilang Namdev Ji"

Ik Onkar Satguru Parsadi

Main andhule ki tek, tera Naam Khundkara

Main garib, main maskin tera Naam hai adhara (1) Rahao

Kariman Rahiman Allah Tu Gani

Hajra hajoora dari pesi Tu mani (1)

Dariau Tu dihand Tu bisiar Tu dhani

Deh leh Ek Tu digar ko nahin (2)

Tu dana, Tu bina, mai bichar kia kari

Name ke Suami bakhshand Tu Hari (3) (2)

(Sri Guru Granth Sahib page 727)

Composition of saint Namdev in Tilang meter

The Lord is One, Manifest and Unmanifest. He can be attained only through grace of the perfect Master.

O Lord, I am blind and Your Name is my only support. I am poor, humble and Your Name is my only property (1) Pause and Ponder

O gracious, merciful Allah you are the bestower of boons. You are present everywhere and for ever by my side (1)

You are ocean of compassion, great and possessor of all wealth. You are the one who gives and takes. There is nobody else other than You (2)

You are all knowing, all seeing; I cannot fathom Your doings. O Hari, Master of Namdev, You are the pardoner (3)(2)

8. Namdev rises above deity worship and beholds the Lord

‘Bilawal Gond’

*Aaj Name Bithal dekhia moorakh ko samjhau re (1) Rahao
 Pande tumari Gayatri Lodhe ka khet khati thi
 Lai kar thega tagri tori, langat langat jati thi (1)
 Pande tumra Mahadev dhaule balad charia awat dekhia tha
 Modi ke ghar khana paka, wa ka larka maria tha (2)
 Panda tumra Ramchand so bhi awat dekhia tha
 Rawan seti Sarbar hoi, ghar ki joi gawai thi (3)
 Hindu anna, Turk kana.
 Duha te gyani siana
 Hindu puje dehura, Musalman masiti
 Name Soi sewia jah dehura na masiti (4) (3) (7)
 (Sri Guru Granth Sahib page 874-875)*

Bilawal Gond meter

In this composition saint Nam Dev describes his state on attaining Unmanifest Lord. It is so high a state that no worldly person whom Namdev calls fools, can understand. The deities as worshipped by Hindus had their own weakness like Gyatri mantra is only three and half lines. The fourth line being incomplete, he calls it lame. Similarly when lord Shiva returned home after considerable time and saw a boy who claimed to be his son and blocked his entry to his own house, Lord Shiva killed him in anger. Later on when Parvati explained the true situation, Lord Shiva killed an elephant and put its head on his son's body. This is known as Lord Ganesha.

Similarly Lord Ram Chandra got into trouble with king Rawana by cutting his sister's nose. This resulted in loss of his wife and battle in Sri Lanka as per the story of Ramayana.

Today Nama has beheld the Lord Bithal. How can he make the fools (worldly people) understand this fact (1)
Pause and Ponder

O Brahmin, I saw your Gayatri grazing in Lodha's (a farmer caste) field. The Lodha broke her leg with a stick and she was limping (referring to the incomplete 4th line) (1)

O Brahmin, I saw your Lord Shiva coming riding a white ox. When Parvati was cooking food, her son was killed (by him) (2)

O Brahmin, I saw the advent of Lord Ram Chandra. He entered into conflict with the king Ravana in which he lost his wife (3)

Hindu is blind in both eyes and Muslim in one eye. God enlightened ones are the wiser than both. Hindu worship in the temple of deities and the Mohammedans in the Mosques. Nama has worshipped Him who is contained neither in the temple nor in the mosque (4) (3) (7)

9. Namdev's Extent Of Love For The Lord

Bhairau Namdev Jiu Ghar 2

Ik Onkar Satguru Parsadi

Jaisi bhuke preet anaaj, Trikhawant jul seti kaj
Jaisi moor kutamb prain, Aisi Name preet Narain (1)
Name preet Narain lagi, Sahaj subhai bhaio bairagi (1) Rahao
Jaisi par purkha rut nari, Lobhi nar dhan ka hitkari
Kami purakh kamini piari, Aisi Name preet Murari (2)
Sai preet je Aape lae
Gur parsadi dubhidha jae
Kabhu na tutsi rahia samai
Name chit laia sache Nai (3)

*Jaisi preet barak aur mata
Aisa Hari seti mun rata
Parnawe Namdev lagi preet
Gobind base hamare cheet (4) (1) (7)*

(Sri Guru Granth Sahib page 1164)

Composition of Namdev ji in Bhairau meter score 2

The Lord is only One, Unmanifest and Manifest, can be attained only with the grace of true Master.

As a hungry person loves food. As a thirsty person seeks water. As a fool is lost in the love of his family. Similar is the love of Namdev for the lord Narayan (1)

Namdev is in love with the Lord. He has become dispassionate effortlessly (1) Pause and Ponder

As is the wanton woman lost in other men. As a greedy man is in love with wealth. As a lecherous man is in love with women. Similar is the love of Namdev with the Lord Murari. (2)

True love is that which the Lord Himself inspires.

The duality vanishes with the grace of the Master. Such a person is always absorbed in the Lord and is never cut off from the Lord. Namdev's heart is as such connected to the Lord's Name. (3)

As is the love of the child and mother. My mind is attached as such with the Lord Hari. Namdev says this with all humility that the Lord Gobind resides in his mind. (4) (1) (7)

10. Get rid of the greed and attachments of the world

"Sarang Bani Namdeu Jiu Ki

Ik Onkar Satguru Parsadi

*Kae re mun bikhia bun jai
Bhūlo re thugmoori khae (1) Rahao
Jaise meen pani mahi rahe
Kal jal ki sudh nahi lahe*

Jihba suadi lilat loh'
Aise kanik kamani badhio moh (1)
Jiu madhu makhi sanche apar
Madhu lino mukh dini chhar
Gau bachh kau sanche khir
Gala bandh duhi lai ahir (2)
Maia karan saram ati kare
So maia lai gade dhare
Ati sanche, samjhe nahin moor
Dhan, dharti, tun hoi gaio dhoor (3)
Kaam, karodh, trisna ati jare
Sadh sangat kabahu nahin kare
Kahat Namdev ta chi aan
Nirbhai hoi bhajie Bhagwan (4) (9)
(Sri Guru Granth Sahib page 1252)

Composition by Sri Namdev ji in Sarang meter

The lord is one, Unmanifest and Manifest. He can be attained only by the grace of True Master.

O my mind, why go into the poisonous forest of the world. There you will go astray by eating the stupefying herbs of Maya (the illusive and creative power of the Lord)
 (1) Pause and Ponder

It is like a fish living in water. It is not worried about the net, which will cause its death. For pleasure of palate, it even swallows the iron hook (which results in it's death).

Similar is the fate of those who are bound by attachment to wealth and women. (1)

It is like a honeybee, which collects lot of honey. It's honey is snatched and it gets only ashes thrown in its mouth.

It is like a cow which generates milk for it's calf. But the cowherd ties the calf and milks the cow (2)

A man does lot of labour to earn the wealth. Then he buries it in the earth. While collecting this wealth, the foolish man does not realize that the wealth, lands and the body will all change into dust (3)

The man possesses lot of lust, desires, anger etc. but does not keep company of holy person ever.

Namdev tells such persons to take shelter in the Lord and be devoted to Him without any fear. (4) (9)

11. What the Lord does for his saints

This composition and the next are by saint Kabir and Guru Arjun Dev dedicated to saint Namdev. Saint Kabir has described the greatness of saint Namdev and also sung praise of the Lord as to how He helped his devotee saints out of love for them.

Note: In this composition, saint Kabir has referred to various spiritual stages and historical facts concerning saints. These are briefly explained to enable the reader to fully appreciate this composition.

- 1) Mukati – it means liberation from the cycle of birth and death. There are 4 levels
 - a. Salokya- when the devotee reaches the higher world escaping transmigration
 - b. Samipya- when the devotee gets close to the Lord.
 - c. Sarupya- when the devotee assumes His form.
 - d. Sayujya- when the devotee merges in Him.
- 2) Sidhi:- These are mystical powers like capability to assume minute or very large form, fly in the air, take any form and produce things from nowhere etc.
- 3) Chahau Yug- four ages i. e. Satyug, Treta, Dwapar and Kaliyug
- 4) Sankh- ocean shell. Also mark on the palms of the hands and soles of feet of great persons.
- 5) Chakra-subtle energy centers in the human body
- 6) Bhabhikhan- king Ravana of Sri Lanka 's brother who was made king after Ravana was killed by Lord Rama.
- 7) Nav Nidhi- nine spiritual treasures.
- 8) Sudama – a close friend and classmate of Lord Krishna who was very poor

- 9) Dhruva- a saint who become eternal with the lord's blessing. The pole star in the sky is called Dhruva in Indian mythology.
- 10) Harnakash- a demon king father of saint Prahlad
- 11) Narsingh – an incarnation of Lord Vishnu, which had body of man and head of a lion. He assumed this form to kill Harnakash.
- 12) Bali- a descendant of saint Prahlad from whom Lord Vishnu in the guise of a dwarf asked for land equal to his three steps

“Kabir Ka Sabad Raga Maroo Bani Namdeu Ji Ki”

Ik Onkar Satgur Parsadi

Char mukti chare sidhi mili ke, dulha Prabhu ki saran pario

*Mukuti bhaio chahau jug janio,
jus kirti mathe chhtar dharo (1)*

*Raja Ram japat ko ko na taro
Gur updes sadh ki sangat Bhagat
Bhagat teh ko nam pario (1) Rahao*

*Sankh, chakra, mala, tilak birajat dekh partap jum dario
Nirbhau bhai Ram bal garjat, Janam maran santap hirio (2)*

*Ambrik kau dio abhe pad, raj Bhabhikhan adhik kario
Nau nidh Thakur dei Sudama, Dharuv atal ajhu na taro (3)*

*Bhagat het mairi Harnakash Narsingh roop hoi deh dharo
Nama kahe Bhagat basi Kesav ajhu Bali ke dvar kharo (4) (1)*
(Sri Guru Granth Sahib page 1105)

Hymn from Kabir in Maroo meter

Composition of venerable Namdev

The Lord is One, Manifest and also Unmanifest. He can be attained by the grace of True Master.

The Lord bridegroom blesses his devotee saints with four types of liberation and four types of mystical powers. Such saints are not only liberated but are known in all the four ages. They are blessed with glory and fame like the kings who carry canopy of state.

Who has not been saved by meditation on the Lord Rama?

Those who adopt their Master's teachings and keep company with the holy men are known as saints (1) Pause and Ponder

Such saints have mystical sea shell signs on their palms and soles of feet, their mystical energy centers (*Chakras*) are activated, they have holy blessed rosary and holy mark on the forehead etc., on seeing which even the messengers of death are terrified. All their woes of birth and death are destroyed when the force of the Lord thunders and makes the saints fearless (2)

King Ambrik was blessed with spiritual stage of liberation from fear. Bhabhikhan was exalted as king. Sudama was blessed with nine treasures by Lord Krishna and saint Dhruva was made immutable. He still shines as pole star. (3)

For the sake of His devotee (Pralhad), the Lord incarnated as Narsingh (half lion and half man) and killed Harnakasha. Namdev says that Lord Keshava is still in the control of his devotee, king Bali (4) (1)

12. Saint Namdev's Recipe For Attaining The Lord

These three Slokas recorded under composition of saint Kabir dedicated to Saint Namdev were composed by Guru Arjun Dev ji, where true worship and need for company of saints is stressed. This is dialogue between two saints, Namdev and Trilochan

Mahalla 5

Nama maya mohia, kahe Tilochan meet

Kahe chhipahu chhai le, Ram na lawhu cheet (212)

Nama kahe Tilochana, mukh te Ram sammal

Hath pau kar kaam sabh, cheet Niranjan naal (213)

Mahalla 5

Dhoondhat dolhi andh gati aur cheenat nahi sant

Kahi Nama kiu paie, bin bhagtaahu Bhagwant (241)

Composition of the 5th Master

Namdev's friend saint Trilochan told him that he is bewitched by Maya (the Lord's illusive powers) because he is engaged in printing cloth and is not connecting his mind with the Lord Ram. (212)

Namdev replies to Saint Trilochan that the mouth preserves the Lord's name. Whereas the hands and feet do all the worldly work but the mind is always connected with the Unmanifest Lord (213)

Why are you searching the Lord like a blind man? You are not recognizing a Saint. Namdev says, how can you attain the Lord without His devoted saints? (241)

Chapter 6

Saint Jaidev Ji

Saint jaidev was an exalted and revered saint from Bengal. He is the author of famous poem "Geet Gobind". It is said that while writing this "*Geet Gobind*" he could not complete a couplet. When confused, he went to the forest for meditation on Lord Vishnu. In his absence, the Lord came in his guise, completed the couplet and went away. On return from the forest, saint Jaidev found the miracle. This is beautifully described by Bhai Gurdas in the 10th paragraph of his 10th ballad.

Saint Ravidas, saint Kabir, Guru Arjun Dev have mentioned the exalted state of saint Jaidev in their compositions.

Saint Jaidev was born in village Keduli of Birbhum district. Shri Bhojdev was his father and his mother's name was Shrimati Vamadevi.

There is some confusion, some critics believe that saint Jaidev was born in Punjab and is different from the author of "*Geet Gobind*" but Bhai Gurdas who was the scribe of Guru Granth Sahib has described the story of the Lord completing saint Jaidev's poem '*Geet Gobind*' settles the issue.

There are two compositions of saint Jaidev in Guru Granth Sahib at pages 526 and 1106. The language is difficult Sanskrit and the subject matter is meditation on the Unmanifest Lord by collecting all the senses and energies through practice of Yoga and Pranayama.

Gujri Sri Jaidev Jiu Ka Pada Ghar 4

Ik Onkar Satguru Parsadi

*Parmadi Purkhmanopim sat adi bhav retang
Parmadbhutang parkirti .par jadichint sarab gatang (1)*

Kewal Ram Naam manoramang

Badi amrit tut maiang

Na danot jasmarnen janam jaradhi maran bhaiang (1) Rahao

Ichhis jamad parabhayang jus swasati sukirti kritang

Bhav bhut bhav sambiang parmang parsanmindang (2)

Lobhadi drishti par grihang jadibidhi acharang

Taj sakal duhkrit durmati bhaj Chakardhar sarang (3)

Hari Bhagat nij nihkevela rid karmana bachsa

Jogen king jagen king danen king tapsa (4)

Gobind Gobindeti jap nar sakal sidhi padang

Jaidev aio tas safut bhav bhut sarab gatang (5) (1)

(Sri Guru Granth Sahib page 526)

Composition of Sri Jaidev in Gujri meter Score 4

In this composition, saint Jaidev has described deep secrets of devotion like

- 1) Described the various names of the Lord like Rama, Hari, Chakardhar (wearer of discus as a weapon) and Gobind.
- 2) Described the qualities of the Lord like
 - a. Origin of all that exists
 - b. Beyond description
 - c. Sat Chit Anand i. e. existence knowledge and bliss
 - d. Absorbed in Sat Chit Anand
 - e. Most astonishing
 - f. Beyond Maya i. e. Manifest universe
 - g. Beyond contemplation etc.
 - h. By contemplating on Whom, one gets liberated
- 3) Saint Jaidev meditated on the Lord as described by him and advises others to meditate
- 4) Devotion has two parts

- a. Meditation on the Lord's Name and
- b. Praise the Lord like singing praise in "*kirtan*", do good deeds and describe various gifts by the Lord
- 5) Devotion is of three types
 - a. "*Nij Bhagti*" i.e. devotion to the beloved Lord.
 - b. Pure devotion without any selfishness
 - c. Complete devotion with mind, speech and actions
- 6) This devotion is based on high moral character and doing moral deeds
- 7) Prevented from degrading activities, which are generally done by ritual worshippers and persons of low morals.
- 8) Advantage of devotion like
 - a. No need of Yoga, austerities and charity etc.
 - b. Fear of birth and death due to re-incarnation is expelled
 - c. All the mystical powers (Sidhies) are attained
 - d. In the end saint Jaidev says that it is not only words but also he is acting on those teachings. He has taken shelter with the Lord who is prevailing everywhere and is capable of granting liberation to every one.

The Lord is the root cause of all that is created. He is beyond comparison and description (there is nothing with which he can be compared). He is absorbed in Existence – Knowledge and Bliss.

He is most astonishing, beyond "*Maya*" beyond contemplation and is prevailing everywhere (meditate on him) (1)

He is prevailing in all hearts. His name is "*Rama*". Only repeat this Name because this is nectar and shall lead the meditator to the Lord.

By meditating on Him, the cycle of birth and death is ended. The fear of old age, sickness and death is also destroyed. (1) Pause and Ponder

O brother, if you desire to win over the messengers of death, then praise the Lord who is personification of benediction and virtuous deeds. The Lord is eternal and beyond time and change. He is the form of bliss (2)

With this, all sins and evil tendencies like lust, anger, greed, attachments and pride etc. shall vanish. Other evil actions like dishonestly taking away other's wealth, looking at others' women with evil eye is also discarded. So seek shelter with the Lord who is wearer of discus and enjoy His protection (3)

A person who is lucky to be blessed with devotion of the Lord with mind, speech and actions, does not have to do activities like Yoga, austerities, charities and fire offerings etc. (4)

O human being, only meditate on Gobind. You will be granted all "*Sidhies*" i. e. supernatural powers that come with Yoga and Pranayama etc.

Jaidev has come under the shelter of the Lord who is prevailing everywhere and is capable of granting liberation in all the three times i. e. past, present and future (5) (1)

2) Secret Of Samadhi

"Rag Maroo Bani Jaideo Jiu Ki

Ik Onkar Satgur Parsadi

Chand sut bhedia, nad sut pooria

Soor sut khorsa duitt kia

Abal bal toria achal chal thapia

Aghar gharia taha apiu pia (1)

Mun adi gun adi wakhania

Teri dubhidha drisiti samania (1) Rahao

Aradhi kau ardhia saradh kau sardhia

Salal kau salil saman aia

Badati Jaidev kau ramia Braham

Nirban livleen paia (2) (1)

(Sri Guru Granth Sahib page 1106)

Composition of Sri Jaidev in Maroo meter

In this composition saint Jaidev has described the process of going into "*Samadhi*" or deep state of meditation. First of all, he describes the process of "*Pranayam*". In this process a Yogi regulates his breathing alternately from left and right nostrils and also by holding breath for pre-determined duration. This practice will activate "*sushmana nadi*". This in turn activates "*Kundilini*" in "*Muladhar chakra*" and vital energy in it rises to the "*Sahasrara chakra*" on the crown of the head. This activity pacifies all senses and the mind. The Yogi is then fully absorbed in the Lord and in a state like water in water.

By breathing through left and right nostrils alternately sixteen times, I activated my *Ida nadi* (moon or cold), *pingla nadi* (sun or hot) and also the *sushmana nadi*.

The assertive mind was then made humble and poised. Thus the peaceful mind was fashioned to drink the nectar of the union with the Lord.

As the praise and qualities of the Lord were described, the sense of duality of my mind was eliminated.

As the Lord is worthy of supplication and veneration, He was offered due supplication and veneration. My self was absorbed in the Lord like river water joins the ocean water.

Jaidev says, as he contemplated on the Lord, he attained liberation and was fully absorbed in the all-pervasive Lord.

(2) (1)

Chapter 7

Saint Trilochan Ji

Saint Trilochan was contemporary of saint Namdev. As per some records, he was born in 1267 AD in village Barsi in Solapur district of Maharashtra. He was a Vaishya, a great Vaishnav devotee and a house holder. He used to serve the fellow devotees.

Saint Trilochan had great faith and love towards saint Namdev. He used to visit Namdev every morning when they would meditate together and Namdev used to narrate stories of great devotees.

Bhai Gurdas in his 10th "*Vaar*" has narrated an incident when Saint Trilochan requested Namdev to request the Lord to appear before him. When Namdev did so, the Lord laughed and told him that he is not pleased with the offerings made by Trilochan. However, He is under the control of saints. Only with devotion, does He visit His devotees and more easily if there is a saint to intercede on the devotee's behalf.

In the Slokas of Sri Guru Arjun Dev included in Saint Kabir's slokes, there is mention of Namdev advising Trilochan that one should do worldly business with hands and feet but the mind should always be connected with the Lord (refer to chapter 5 Para 12)

It is said that the Lord was so much pleased with Trilochan that He served in his house. But his wife was very ill mannered, so He left.

Saint Ravidas has also praised saint Trilochan in his works.

There are three compositions of saint Trilochan in Sri Guru Granth Sahib

1) Inner purity is required. Outer garb will not make one true Sanyasi

“Gujri Sri Trilochan Jiu Ke Pade Ghar 1 “

Ik Onkar Satguru Parsadi

*Antar mal nirmal nahi kina, bahar bhekh udasi
Hirde kamal ghati Braham na china, kahe bhaia sanyasi (1)*

Bharme bhuli re Jai Chanda

Nahi nahi cheenia Parmananda (1) Rahao

*Ghari ghari khaia, pind badhaia khintha munda maia
Bhoom masana ki bhasam lagai, Gur bin tut na paia (2)*

Kai japahu re kai tapahu re, kai biloweh pani.

Lakh chaurasih jinih upai so simarahu Nirbani (3)

Kai kamandal Kapria re, athsath kai phirahi

Badati Trilochan sun re prani kan bin gahu na pahi (4) (1)

(Sri Guru Granth Sahib page 525-26)

Composition of saint Trilochan ji score 1, Gujar meter

The lord is One, Unmanifest and Manifest. He can be attained only by the grace of the True Master.

When there is impurity in one's heart i.e. it is not cleaned, what is the use of outside garb of an Udasi (anchorite)?

When in the heart *chakra* (lotus), one has not realized the Supreme Being, what is the use of becoming a Sanyasi?

O Jai Chanda (a Brahmin disciple) you are lost in illusion of the world. You have not realized the Lord, the source of supreme joy (1) Pause and Ponder

False Sanyasis have eaten in every house and increased their physical body. Their patched cloak and earrings are just a fraud. Although they put on ashes of the cremation ground on their body but they do not get the essence without a Master.

There is no use in uttering texts or undertaking austerities. These are just like churning water. Remember the liberation giving Lord who has created eighty-four lakhs forms of life (3)

O wearer of ascetic garb! Why carry a begging bowl? Why wander at sixty-eight pilgrim places?

Trilochan says, O creature of the Lord why tread empty straw without grain of wheat in it ? (4) (1)

2) Your Last Moment Thoughts Effect Next Incarnation

"Gujari"

*Ant kal jo lachhmi simre, aisi chinta mahi je mare
Sarap jone wali wali antre (1)*

*Ari bai Gobind Naam mati bisre. Rahao
Ant kal jo istri simre, aisi chinta mahi je mare
Beswa jone wali wali autre (2)*

*Ant kal jo larke simre, aisi chinta mahi je mare
Sookar jone wali wali autre (3)*

*Aant kal jo mandir simre, aisi chinta mahi je mare
Prait jone wali wali autre (4)*

*Ant kal Narain simre, aisi chinta mahi je mare
Badati Tilochan te nar mukta, Pitambar ta ke ride base (5) (2)*
(Sri Guru Granth Sahib page 526)

Gujari meter

One who thinks of wealth at his last moments and dies contemplating such, shall reincarnate again and again as a snake (1)

(Therefore) O sister (make sure) do not forget the Lord's Name (1) Pause and Ponder

One who thinks of woman at his last moments and dies contemplating such, shall reincarnate as a prostitute again and again. (2)

One who thinks of sons at his last moments and dies contemplating such, shall reincarnate as a swine again and again. (3)

One, who thinks of his house at his last moments and

dies contemplating such, shall reincarnate as a goblin again and again. (4)

One, who thinks of the lord Narain at his last moments and dies contemplating on Him, shall be liberated from the cycle of reincarnation. The Lord always resides in his heart (5) (2)

3) The effect of one's actions is ineffaceable

Dhanasari Bani Bhagtan Ki Trilochan

Ik Onkar Satguru Parsadi

Narain nindis kai bhooli gawari
Dukirit sukirir tharo karam ri (1) Rahao
Sankra mastik basta Sursuri isnan re
Kul mun madhe milho Sarag Pan re
Karam kari kalank mafitas ri (1)
Bisaw ka dipak swami ta che re suarathi
Pankhi rai garur ta che badhawa
Karam kari Arun pingla ri (2)
Anik patik harta Tirbhawan Nath ri
Tirath tirath bharmata lahe na par ri
Karam kari kapal mafitas ri (3)
Amrit sasia dhen Lachmi Kalpatar sikhir
Sunagar nadi che nathang
Karam kari khar mafitas ri (4)
Dadhile Lanka gharh uparile Rawan
Ban sal bisal aan tokhile Hari
Karam kar kachauti mafitas ri
Purbalo karit karam na mite ri (5)
Ghar gehin ta che mohi ja jadhiale Ram che Namang
Badati Trilochan Ram ji (6) (1)
 (Sri Guru Granth Sahib page 695)

In this composition saint Trilochan advises his wife (who was not appreciative of his meditation) that all good and bad happenings in our lives take place as a result of our own actions in the past (including past lives). Why blame

the Lord for all this like a fool and illiterate person.

Then he gives five examples from mythology to prove his point. Even great personages like Moon, Arun, Lord Shiva, Oceans and Hanuman could not escape the effect of their bad karma, how can anybody else do it? To lessen the impact of their bad actions, worship of the Lord Rama helps and that is what Trilochan was doing.

Composition of saint Trilochan in Dhanasari meter

The lord is One, Unmanifest and Manifest. He can be attained with the grace of true Master.

O foolish illiterate woman, why are you criticizing the Lord. All bad and good happenings are only because of your past actions (1) Pause and Ponder

The Moon, which abides on lord Shiva's forehead and bathes in Ganges river and in his family Lord Krishna was born (Lord Krishna was a Chandra Vanshi), yet because of his evil deed, his curse is ineffaceable. (1)

Arun who is charioteer of Lord Sun, the lamp of the world, who has the king of the birds Garur as his brother can not get rid of the curse on him (for piercing a butterfly with a thorn) and is handicapped (2)

Lord Shiva who can pardon great sins and is the Lord of the three worlds, who is roaming from one pilgrim center to another and does not come to the end of his journey, is still stuck with the skull of Brahma (3)

The ocean which gave precious jewels like nectar, Moon, celestial cow, Lakshmi (goddess of wealth), wish fulfilling tree Kalapatrau, legendry horse Sikhar and is the Lord of all the rivers is saltiest because of curse (of saints Agastya) (4)

Lord Hanuman who burnt Lanka and destroyed the fort of Ravana, his garden, brought the wondrous herb for reviving Lakshmana and thus pleased Lord Rama could not remove his curse of wearing only lion cloth. (5)

Therefore the effect of past actions can not be obliterated. O my wife and master of my home, Trilochan says that it is only for this reason that he meditates on Lord Rama (6) (1)

Chapter 8

Saint Sadhna Ji

Saint Sadhna was born in village Sehwan in Hydrabad of Sindh province (now in Pakistan). This place is 142 miles from Rohri junction. Guru Nanak Dev visited this place and a memorial exists in an old fort which is worshipped by the local Muslim public.

Saint Sadhna was a butcher by profession. He was selling meat but did not kill the animals. He was very much devoted towards meditation of the Lord right from the childhood. He was personification of compassion and mercy. He had "*saligram*" or stone images or idols for weightment in his house. When a Sadhu saw them, he said that it was not correct to use idols for weights and took them away for his worship. But the stones did not like to remain with the Sadhu and he returned them to Sadhna.

Saint Sadhna was contemporary of Shri Namdev and Saint Gyaneshwar. He is said to have met both the saints near Ellora caves in Maharastra state during pilgrimage.

There is a story in which it is said that saint Sadhna was on way to Jagan Nath Puri on pilgrimage. While resting in a town, one woman on seeing his youthful figure was attracted towards him. Sadhna did not reciprocate. The lady thought that her husband was coming in the way of her love, so she killed her husband. When Sadhna did not respond even then, she started shouting that Sadhna had killed her husband. Sadhna was arrested and imprisoned. His hands were imputed as punishment and he was freed.

When he started again toward Puri, the Lord sent a

chariot for his journey. The Lord appeared in his dream and told him that in the last birth he was a renowned learned Pundit of Kashi. This lady was a cow and her husband was butcher but they both died thinking of the Lord at their last moment. So they reincarnated as husbands and wife. Sadhna's hands were also restored

It is said that this composition in Bilawal raga included in Sri Guru Granth Sahib was a prayer to the Lord made by him when in the prison.

A Prayer To Save From Karma

"Bani Sadhna Ki Rag Bilawal"

Ik Onkar Satguru Parsadi

Nrip kaniya ke karne ik bhaia bhekhdhari

Kamarathi, suarathi wa ki paij swari (1)

Tav gun kaha Jagat Gura jau karam na nase

Singh saran kat jaie jau jambuk grase. Rahao

Ek boond jal karne chatrik dukh pawe

Pran gae sagar mile phun kaam na awe (2)

Pran ju thake thir nahin kaise birmawau

Bood mooe nauka mile kahu kahe chadha wahu (3)

Main nahin kuchu hau nahin kichh ahi na mora

Ausar lajja rakh leh Sadhna jun tora (4) (1)

(Sri Guru Granth Sahib page 858)

Composition of Saint Sadhna in Bilawal meter

In first couplet, Sadhna ji has given an example when a man, lust seeker, self seeker disguised himself as Lord Vishnu for the love of a king's daughter, the Lord saved his honour. Then he goes to the fact that if the Lord cannot relieve one of one's karma or past actions, what is the use of the Enlightener of the world. Further he requested the Lord to give him timely help before he dies.

O Lord, you saved the honour of a man who was lust seeker selfish person when he impersonated as Lord Vishnu for the love of a King's daughter (1)

O Enlightener of the world, what is your merit if our retribution of deeds (karma) does not leave us. If the jackal (karma) has to eat us, what is the use of taking shelter with the Lion (The Lord) (1) Pause and Ponder

The chatrik (a species of pied cuckoo which drinks only the rain drops) suffers for a drop of rain. What is the use of getting an ocean after death? (If the chatrik does not get a rain drop when alive?) (2)

Tired, without poise is my life, how may I persevere in supplicating Thee? If I get a boat after drowning, who will ride that boat? (3)

I am nothing, no pride is mine, and nothing is mine. O Lord, on this occasion save the honour of Sadhna, your servant (4) (1)

Chapter 9

Saint Sain Ji

Saint Sain was contemporary of saint Kabir Das, saint Ravidas, saint Pipa and saint Dhanna. He was also a disciple of Swami Rama Nand ji.

There are three views about the place of birth of Saint Sain ji. One view is that he was born in Maharashtra and served as a barber in the court of king of Bidar. The only fact to support this view is existence of many devotional songs in Marathi language in the name of Saint Sain.

The second view is that he was born in Rewa in Rajasthan and that he served the king Ram Singh of Bandhogarh. One day a number of Sadhus came and stayed with Saint Sain. Whole night and the next morning they sang devotional songs (kirtan). When the Lord saw that Saint Sain was busy in His devotion, He assumed the form of Saint Sain and served the king. That day the king enjoyed the services very much. When the king came to know the fact, he was very much impressed and adopted Saint Sain as his Guru (Master)

The third view is that Saint Sain was born in village Sohal in Amritsar district of Punjab state. His father's name was Shri Mukand Rai and mother's name was Shrimati Jiwan Devi. He is said to have been born with the blessings of a saint named Guria. There are a number of temples in Punjab in the memory of Saint Sain.

The general view is that he was born in Punjab but toured all over India where he may have served both the kings of Bandhogarh and Bidar.

Bhai Gurdas in his "*vaar*" 10 Para 16 has given the story of Saint Sain. He has described that after listening to the glory of saint Kabir, he adopted saint Ramanand as his Guru. After this he gives the story of the saints visiting Sain, their night long kirtan and the lord serving the king as barber assuming Sain's form.

There is only one composition of Saint Sain in Sri Guru Granth Sahib on page 695.

"Dhanasari Bani Bhagtan Ki Shri Sain"

Dhoop deep ghrit saji aarti warne jau Kamla Pati (1)
Mangla Hari mangla. Nit mangal raja Ram rai ko. Rahao
Uttam diara nirmal bati. Tu hi nirmal Kamala Pati (2)
Rama bhagat Ramanand jane. Pooran Parmanand bakhane (3)
Madan moorat bhai tar Gobinde.
Sain bhane bhaj Parmanande (4) (1)

Composition of saint Sain in Dhanasari musical meter

Saint Sain has described his mode of worship. He says that he has arranged incense, lamp, and clarified butter and does "*arti*" or devotional prayers to the Immaculate Lord. He says that he is the sacrifice to the Lord (1)

O Auspicious Lord, You are the source of all bliss. I daily sing the glory of blissful Lord king prevailing everywhere (Pause and Ponder)

O Lord, beyond Maya, You are my noble lamp and holy wick (2)

The way to divine devotion is known to my master Rama Nand. He expounds the supreme bliss of perfection incarnate the Lord (3)

O Lord of charming figure, take me across the ocean of birth and death cycles and make me fearless. Sain says that the Master of supreme bliss should be worshipped (4) (1)

Chapter 10

Saint Pipa Ji

Saint Pipa was also a disciple of Swami Ramanand. He was born a prince of Ghatan Nagar in a Rajput family and became ruler of Gagrongarh 45 miles from Kota in Rajasthan state. He was a worshipper of goddess. It is said that the goddess told him to go to Swami Ramanand in Kashi, who will bless him with Divine Knowledge. So he went to meet Swami Ramanand with royal splendour. Swami refused to meet him saying that he was a beggar and the kings had no place in a beggar's home. So Pipa again came in all humility. Swami Ramanand asked him to go and jump into a well. When Pipa was going to do so, Ramanand's disciples saved him and Swami Rama Nand blessed him with discipleship very lovingly.

Pipa was younger to saints Kabir and Ravidas. Therefore he treated them with great reverence like elder brothers. There are large numbers of miracles connected with Saint Pipa ji. Giani Narain Singh has narrated 48 such instances in his book "*Bhagatmal*".

Saint Pipa was a perfect devotee of the Unmanifest Lord, did not approve of idol or ritual worship. The main subject of his compositions is need for company of saints, service to humanity, meditation on the Lord's Name and love for the Lord and his creation. Some of the sayings have become proverbs like.

"Jo Brahmande soi pinde, jo khoje so pave"

i.e. whatever is in the cosmos is also in our body. Only one who searches shall find.

There are lot of followers of Saint Pipa in Bikaner. It is said that when Pipa became a recluse, his associates also became followers of non violence and adopted the profession of tailoring clothes to earn an honest living

There is only one composition of Saint Pipa in Sri Guru Granth Sahib at page 695 in Dhanasari raga.

Dhanasari Bani Bhagatan Ki Pipa

Kaiau deva, kaiau dewal, kaiau jangam jati

Kaiau dhoop, deep, naibeda, kaiau poojau pati (1)

Kaia bahw khand khojte nav nidh pai

Na kachhu aibo na kachhu jaibo, Ram ki duhai (1) Rahao

Jo Brahmande soi pinde jo khoje so pawe

Pipa parnaawe param tut hai, Satguru hoi lakhaawe (2) (1)

Composition of saints in Dhanasari meter Pipa ji

The self i.e. "*Atma*" itself is the deity; the self is the temple. The self is wandering ascetic and the pilgrim. The self is incense, the lamp and the offering to the deity. The self is the flower and leaf offerings (1)

In searching the continents of the self, one finds the nine treasures. The Lord be my witness, nothing is born or dies (1) Pause and Ponder

Whatever is in the cosmos is present too in the self. Whoever seeks shall attain this secret.

Pipa states in all humility that the Lord is the Supreme Being. The holy preceptor or Master may bless one with this wisdom. (2) (1)

Chapter 11

Saint Dhanna Ji

Saint Dhanna was a carefree saint. He created such a relation with the Lord that his story became world famous. He was born in village Dhuan in Tonk district of Rajasthan in a farmer family.

According to one story, Dhanna once asked one Brahmin named Trilochan to lend him a sacred idol. The crafty Brahmin gave him a round weighting stone to get rid of Dhanna. Dhanna took the stone home worshipped it and offered food and requested the Lord to accept food and went on praying for 2-3 days. Finally impressed by Dhanna's sincerity, the Lord appeared, partook the food and then only Dhanna ate the rest.

Saint Dhanna was a disciple of Swami Rama Nand and contemporary of saints Ravidas and Namdev. Shri Nabha Swami has mentioned a few miracles like growing of harvest without sowing of seeds and increase in output of the crops in his neighbour's fields.

Saint Dhanna was a simple, humble and carefree mendicant. There are four of his compositions in Shri Guru Granth Sahib, three in Aasa raga and one in Dhanasari Raga.

1. How a worldly person is saved by the Lord

Aasa Bani Dhanna Ji Ki

Ik Onkar Satguru Parsadi

Bharmat phirit bahu janam bilane, tun mun dhan nahin dhire

Lalach bikh kaam lubdh rata mun bisre Prabhu hire (1) Rahao
Bikh phal mith lage mun baure, char bichar na jania
Gun te preet badhi anu bhanti, janam maran phir tania (1)
Jugat jani nahi ride niwasi, jalat jal jum phandh pare
Bikh phal sunch bhare mul aise,
Param Purarkh Prabhu mun bisre (2)
Gian parwes gureh dhan dia, dhian maan mun Ek mae
Prem bhagat mani sukh jania, tript aghane mukti bhae (3)
Joti samae samani ja ke, Achhali Prabhu pahchaina
Dhanna dhun paia Dharnidhar mil jun sant samania (4) (1)

Aasa meter by Dhanna Ji

In this composition, saint Dhanna has described the normal actions of a worldly person in forgetting the moral ethics and remembrance of the Lord. From the 3rd couplet onward, he gives his own experience and assures of the Lord's help and guidance in leading to the path of liberation.

Many births have been wasted in wandering yet one is not satiated in the body, mind and the wealth. (Because the body dies, the mind wanders in doubts, the wealth vanishes). The mind forgets the precious diamond like the Lord and is absorbed in poison of greed and desires (1) Pause and Ponder

Unmindful of moral ethics, the bitter fruits of evil tendencies taste sweet to the mad worldly person. His love for things other than virtues increases. Therefore the cycle of transmigration is weaved again and again. (1)

Even after knowing the way to liberation, it was not taken to heart. Thus while burning in the fires of desires one was caught in the hangman's noose. The fellow collected so many bitter fruits (of poison like greed, lust etc.) that his mind forgot about the Supreme Creator (2)

(Now saint Dhanna gives the method to liberation based on his own experience)

When my Master blessed me with the wealth of the Lord's Name and the Divine Knowledge dawned on me, I meditated on the Lord's Name. Thus I became one with the

Lord and was absorbed in Him. Then only I realized bliss of Atma, devotion of love of the Lord and I was liberated. My self was completely satiated (3)

In whosoever the all-pervasive Divine light resides, attains to the Lord undeluded by "*Maya*". Dhanna has attained the Lord, Who is the support of the universe and is absorbed in Him in the company of holy saints. (4) (1)

2. How The Lord Honours His Saints

Mahalla 5

Gobind Gobind Gobind sang Namdeu mun leena

Aadh dam ko chhipro hoio lakhina (1) Rahao

Bunana tanana tiag kei preet charan Kabira

Neech kula jolahra bhaio guni gahira (1)

Ravidas dhuwanta dhore neet tin tiagi Maya

Pargat hoa sadhsangi Hari darshan paia (2)

Sain nai butkaria oh ghari ghari sunia

Hirday wasia Parbrahm bhagta mahi gania

Ih bidh suni kai jatro uth bhagti laga

Mile pratakh Gusaia Dhanna wadbhaga (4) (2)

(Sri Guru Granth Sahib page 487-88)

Composition by Guru Arjun Dev

In this composition recorded under Saint Dhanna, Guru Arjun dev, the fifth Master must have supplemented or made some changes. This is why the heading of Mohalla 5 is given.

Saint Namdev while meditating on Gobind continuously, was absorbed Him. Thus a printer and dyer worth half a copper became worth lakhs or a millionaire (in spiritual value) (1) Pause and Ponder

Saint Kabir, by discarding weaving and carding yarn was absorbed in the Lord's feet. A low caste weaver thus became the treasure of merit. (1)

Saint Ravidas who was engaged in carrying carcasses always, discarded his worldliness ("*Maya*"). He beheld the

Divine sight and became prominent in holy company (2)

Saint Sain, the barber who used to run errands, as the people knew him, was counted prominently among holy saints when the Lord took abode in his heart (3)

By listening to the glory of these saints, the poor farmer (Saint Dhanna) also engaged in devotion. The Lord manifested Himself to Dhanna, such was his good fortune (4) (2)

3. Dhanna's Prayer For Worldly Needs

"Dhanasari Bani Bhagtan Ki Dhanna"

*Gopal tera aarta
Jo jun tumri bhagti karante,
Tin ke kaj sawarta (1) Rahao
Daal, sidha mangau ghiu
Hamra khusi kare nit jiu
Pania chhadan nika
Anaj magan sut si ka (1)
Gau bhais magau laveri
Ik tajan turi changeri
Ghar ki gihan changi
Jun Dhanna leve mangi (2) (4)*

(Sri Guru Granth Sahib page 695)

Composition of saint Dhanna in Dhanasari musical meter

O Lord, I pray to you about my afflictions. You fulfill the desire of those who are your devotees (1) Pause and Ponder

I beg for lentils, flour and clarified butter. By this much, my heart will be delighted. I also need shoes and good clothes. The grain should be from the land ploughed seven times (1)

I need milch cow and buffalo and also a good Arabian mare. Give me a good wife and housekeeper. This is what your servant Dhanna wants. (2) (4)

Chapter 12

Saint Surdas Ji

Saint Surdas was living at Gaughat between Agra and Mathura with his disciples. He became a disciple of Shri Vallabhacharya and took over the services of Shri Nath temple at Goverdhan. He was a very dedicated devotee of Lord Krishna. He used to call himself a balladeer (*Dhadee*) of Lord Krishna.

He was born in village Sihi located between Delhi and Mathura in a Saraswat Brahmin family in 1492 AD and died in 1595 AD at a ripe age of 103 years. His famous book is "*Sur Sagar*". This book is loose explanation of 10th chapter of *Shrimad Bhagwat Puran*. Although this was the first book in "*Braj Bhasha*" i. e. language of modern Uttar Pradesh, but it is of very high standard from thought and poetry point of view. Although he was blind, but his inner eyes being open, he described the love of Lord Krishna, Radha and the "*Gopies*" vividly. He is rightly called Sun in the sky of poetry and Shri Tulsidas author of "*Ram Chritar Manas*" is the Moon. Other authors are merely stars. Saint Surdas was a very highly exalted devotee of the Lord. He used to spend lot of time in spreading Divine Knowledge among other devotees. His devotion was of love and he believed in dispassion, compassion and equality of all beings. He used to say that service of the mind is the highest compared to that of body and wealth.

Some critics try to compartmentalize saints as devotees of Rama, Krishna, Shiva; Unmanifest and manifest Lord etc. This is a sign of narrow mindedness. In the path of

devotion i. e. "*Bhagti Marg*", a stage comes when only one Lord is seen everywhere like it is said in Gurbani.

"Nirguni Aap Sargun bhi Ohi, kaladhar jin sagli mohi"

i. e. He the Lord is Himself Unmanifest and Manifest. He has bewitched the whole world by his nature ("*Maya*")

The saints and incarnations (*Avtaras*) appear different because they come from different cultures, backgrounds and times. Once they become self-realized, they are one with the Lord, they are all the same like when different rivers join the ocean, they become ocean. They can not be differentiated.

There is only one composition of Saint Surdas in Guru Granth Sahib at page 1253. Several scholars including Pundit Narain Singh are of the view that when Saint Surdas composed the line "*Chhadi mun Hari bikhman ko sang*" he became so emotional that he went into deep Samadhi. Shri Guru Arjun Dev completed the rest of the stanza under the name of Surdas.

"Chhadi Mun Hari Bimukhan Ko Sung"

Sarang Mohalla 5 Surdas

Ik Onkar Satguru Parsadi

Hari ke sang basahi Hari loke

Tun mun arap sarbas sabh arpio

Anad sahaj dhuni jhoke (1) Rahao

Darsan dekh bhae nirbikhai, pae hai sagle thoke

Aan basat siu kaaj na kachhue sundar badan aloke (1)

Siam Sundar tuj aan ju chahat jiu kusti tun joke

Surdas manu Prabhi hath lino dino ih parloke (2) (1) (8)

(Sri Guru Granth Sahib page 1253)

O my mind, leave the company of those turned away from God.

In Sarang meter, composition of Guru Arjun Dev in the name of Surdas

The Lord is One both Unmanifest and Manifest. He can

be attained by the grace of True Master.

Only the God's devotees abide with him. They have dedicated their body, mind and all else to Him. They are always intoxicated with the ecstasy of Divine Music (1) Pause and Ponder.

At the sight of the Lord, they are relieved of their evil tendencies and have achieved all boons. Except the sight of beautiful visages of the Lord, they are attached to nothing else. Those who discard the beautiful Lord and seek other things are like leeches sucking the leper's blood. Surdas says that the Lord has grasped his heart and the joy of this is like granting of the next world. (2) (1) (8)

Note: The leper's blood becomes sweet but poisonous. The leech loves to suck the blood but dies soon after. Similar is the fate of those who desert the Lord and are attached to worldly objects.

Chapter 13

Saint Parmanand Ji

Saint Parmanand was a poet of a very high order. He was a very gentle and faithful devotee of Lord Krishna. He was born in 1407 AD at Kanauj; district Farukhabad in Uttar Pradesh in a Kanya Kubaj Brahmin Family. From his childhood he was fond of writing and singing devotional songs and he became famous for this in the neighbouring areas.

When at the age of 26 years, he went to Allahabad; he met Swami Shri Vallabhacharya who fell in love with his singing and hymns. Parmanand was also very much impressed by the great teacher and he became his disciple. It is said that after listening to one hymn sung by saint Parmanand, the great Vallabhacharya went into deep trance and remained in this state for 3 days continuously.

Saint Parmanand mostly stayed in Vrindaban near Mathura. His love for lord Krishna was like that of a milkmaid "*Gopi*". He has mostly described the Lord Krishna in the age of 12 years. He was a singer and a poet. He used both these qualities to sing praise of the Lord.

He is said to have authored 6 books namely, *Parmanand Sagar*, *Parmanand Dasji ke pudd*, *Dan Leela*, *Udhav Leela*, *Dhruv Chrit* and *Sanskrit Ratanmala*. There is only one composition of his in Shri Guru Granth Sahib at page 1253 in Sarang raga

“Sarang”

Ik Onkar Satgur Parsadi

Tai nar kia Puran sun kina

Anpawni bhagati nahi upji, bhukhe dan na dina (1) Rahao

Kaam na bisrio, karodh na bisrio lobh na chutio Deva

Par ninda mukh te nahi chhuti nifal bhai sabh sewa (1)

Bat par, ghari moos birano, pait bhare apradhi

Jih parloke jai apkirat soi abidia sadhi (2)

Hinsa tau mun te nahi chhuti, jia daia nahi pali

Parmanand sadh sangati mil katha puneet na chali (3) (1) (6)

Sarang meter

The lord is One, Manifest and Unmanifest. He can be attained by the grace of True Master.

O being, what have you gained by listening to Puranas?

Neither the desire for ceaseless devotion nor feeling for charity to the hungry has arisen in you (1) Pause and Ponder

Neither you have discarded lust nor wrath and greed have left you. All your devotional services have gone waste if calumny of others has not left your lips (1)

O criminal, by highway robbery, cheating and theft in others homes you have filled your belly. You have perfected only such ignorance, which will bring you ignominy in the next world. (2)

Violence has not left your mind; you show no compassion to the God's creation. Parmanand says that you have not even listened to spiritual discourses in the congregation of holy persons (3) (1) (6)

Chapter 14

Saint Bhikhan Ji

There are conflicting views about identity of Saint Bhikhan. One view is that he was Shaikh Bhikhan, a Sufi from village Kakori who was a great scholar of Islam. But from his language in the two compositions included in Shri Guru Granth Sahib, this does not appear to be correct.

According to Pundit Narain Singh, he was born in a Hindu family at village Pakai in Luckhnow district in 1473AD. When he was only 10-12 years of age, one group of holy saints visited their village. His association with these saints impressed him so much that he neglected all his worldly business and was engaged in association with holy persons. His parents got him married to divert his attention but it was of no avail. Although a householder, he rose very high spiritually and passed away at the age of 90 years.

There are two compositions of Saint Bhikhan ji in Sorath meter at page 659 in Shri Guru Granth Sahib. Both these stanzas are full of emotions in describing benefits of the Lord's Name.

1. The Lord's Name is the only medicine for all suffering

"Rag Sorath Bani Bhagat Bhikhan Ji Ki"

Ik Onkar Satgur Parsadi

*Nainhu neer bahe tun kheena, bhae kes dhudh wani
Rudha kanth sabad nahi uchre, ab kia kare parani (1)*

Ram Rai hoi Baid Banwari
Aapne santahu leh ubari (1) Rahao
Mathe pir sareer jalani hai, karak kareje mahi
Aisi bedan upaji khari bhai, wa ka aukhadi nahi (2)
Hari ka Naam amrit jal nirmal, eh aukhadih jug sara
Gur parsadi kahe jun Bhikhan, pawau mokh dwara (3) (1)
(Sri Guru Granth Sahib page 659)

Composition of Saint Bhikhan in sorath meter

The Lord is One, Unmanifest and Manifest. He can be attained with the grace of True Master.

In this composition, Saint Bhikhan has described condition of beings in old age when all faculties become useless. He says that the Lord's Name is the only remedy in all type of suffering.

In old age when hair go grey, body becomes weak and eyes start watering, the throat is choked and the words can not be spoken, in this state what can a human being do?

The Lord is the Supreme Physician who saves his devotees
 (1) Pause and Ponder

There is ache in the head, the body is burning and there is pain in the heart. The torment is such that no remedy is found. (2)

The Lord's name is the pure nectar water, which is the remedy for the whole world. Bhikhan says that with the grace of the Master, one may attain the door to liberation
 (3) (1)

2. The Lord's Name is the most precious jewel

"aisa Naam ratan nirmolak punn padarath paia
Anik jatan kar hirdai rakhia ratan na chhipe chhapaia (1)
Hari gun kahite kahan na jai jaise gunge di mathiai (1) Rahao
Rasna ramat sunat sukh sarwana, chit chete sukh hoi
Kahu Bhikhan doi nain santokhe, jah dekha tah Soi (2) (2)
(Sri Guru Granth Sahib page 659)

For my good deeds, as a reward, I got the invaluable jewel of the Lord's Name.

By innumerable devices, I tried to hide it in my heart, but this jewel cannot be concealed (1)

The Lord's merits are beyond description like the taste of sweet to a dumb person (1) Pause and Ponder

By uttering by tongue, hearing with the ears and contemplating by mind one can enjoy bliss. Bhikhan says that now both his eyes are content because he beholds the Lord wherever he looks (2) (2)

Chapter 15

Saint Beni Ji

There are no records available about the time or place of birth of saint Beni. It is presumed that he was from North India and belonged to time of saint Namdev and that Guru Nanak Dev collected his works

As per mention of saint Beni in Bhai Gurdas 's "*vaars*", he was very much dedicated to the Lord's devotion and used to go to lonely spots for meditation. He used to tell his people that he goes to the king's court for service. He thus would pass his time by bluff. There was poverty in his house but saint Beni was always one pointed in his mind towards the Lord's devotion. One day the Lord in the guise of the king came to his house in his absence and gave an unlimited wealth and assurance about further help. This is how the Lord saves the honour of his servants.

There are three compositions of saint Beni included in Sri Guru Granth Sahib. He is mentioned as a great devotee of the Lord by Guru Arjun Dev as well as by Shri Kul Bhatt (Chapter 16) in their works.

1. Remember the Lord's Name, lest you may have to repent. Work for liberation while in this body

Sri Rag Bani Bhagat Beni Jiu Ki

Pahiria Kai Ghar Gawna

Ik Onkar Satguru Parsadi

Re nar garbh kundal jub achhat uradh dhian liv laga

Mirtak pind pud mud na ahinis ek agian su naga
 Te din samul kast maha dukh, ab chit adhik pasaria
 Garabh chhod mrit mandal aia tau Narhari manhu bisaria (1)
 Phir pachhutawahiga muria tu kawan kumat bhram laga
 Chet Ram nahi jum pur jahiga jun bichre anradha (2) Rahao
 Bal binod chind rus laga, khin khin mohi biape
 Rus mis medh amrit bikh chakhi, tau punch pragat santape
 Jup tup sanjam chhodi sukirit mut, Ram Naam na aradhia
 Uchhalia kaam kal mati lagi, tau an sakati gul bandhia (2)
 Trun tej pur tria mukh johahi, sur apsur na pachhania
 Unmati kami maha bikh bhule, paap pun na pachhania
 Sut sampati dekh ih mun garbia, Ram ride te khoia
 Awar marat maia mun tole, tau bhug mukh janam wigoia (3)
 Punder kes kusum te dhaule, sapat patal ki bani
 Lochan sarmahi budh bul nathi, ta kami pawas madhani
 Ta te bikhe bhai mati pawas, kaia kamal kumlana
 Awgati ban chhodi mrit mandal, tau pachhe pachhutana (4)
 Nikuti deh dekh dhun upje, maan karat nahi bujhe
 Lalach kare jiwan pud karan, lochan kachu na sujhe
 Thaka tej udia mun pankhi, ghar angan na sukhai
 Beni kahe sunhu re bhagatahu, maran mukti kin pai (5)
 (Sri Guru Granth Sahib page 93)

Composition of saint Beni in Sri musical meter

In this composition, saint Beni has drawn a beautiful sketch of a worldly person who is proud of his possessions, sons and powers etc. and is always busy in enjoyments and collecting wealth by fair and foul means in young age. When one grows old, physical and astral strength is lost and the loved ones on whom the person was spending his wealth and energies also neglect him when he is helpless.

Therefore saint Beni advises that one should instead of spending time and energies on amassing wealth and enjoyments, work for one's liberation. Liberation can only be attained when in this body and not after death.

O man, when you were in the spiral of your mother's

womb, you meditated on the Lord. Then all that time during day and night, you had no pride in your body of clay.

O man, now (after birth) you have expanded your mind in all directions. Just remember those days of torment.

Now that you have come out of the womb into this world of mortality, you have forgotten the Lord. (1)

O fool, what sort of doubts and wrong actions you have fallen in. You will have to repent later.

Remember the Lord, otherwise you will go to Yama's domain. Do not behave like an ignorant person (1) pause and ponder

As a child, you were busy in games and pleasures of eating. Every instant love for food and pastimes gripped you.

As a juvenile, you consumed everything even poison taking these to be nectar. As a result, five negative emotions (lust, anger, greed, attachment and pride) started tormenting you.

You did not indulge in contemplation, austerities, restraints, and discarded virtuous deeds. You never meditated on the Lord's Name.

As tide of lust rose, your wisdom was stained, then a woman was tied to your neck (you were married) (2)

In the flush of youth, you became oblivious of good and bad; started seeking faces of other's women.

Intoxicated with powerful poison of lust, you did not discriminate between sin and virtue

You were feeling proud on seeing your sons and wealth and the Lord was cast out of your mind.

When others died, you only weighed the wealth you would gain from them. You wasted your life in lust and pleasure of palate (3)

In old age, your hair became whiter than white lotus flower and your voice so feeble as if it came from seventh nether region.

Passion still churns your mind though your eyes are watering and power of mind and body have gone feeble.

Because the physical and astral body has become so weak, the mind is diffused

Because one has forgotten about the Immortal Lord's Word and was all the time busy with material world, at this stage, one has nothing to do but repent on this behavior (4)

On growing older, one's body is bent and its sight raises cry of pity. If the others say something in his honour, the old man does not understand.

Even at this age, when eyes are sightless, all powers exhausted, the bird of mind has flown away, the old man is still greedy about living longer.

Saint Beni says O devotees of God! By merely dying, none ever got liberation (this means, all effort has to be made in this life only) (5)

2. Secret Of Samadhi

"Ramkali Bani Beni Jiu Ki

Ik Onkar Satguru Parsadi

Ira pingla aur sukhmana teen basih ik thai

Beni sangam tah Pirag mun majan kare tithai (1)

Santahu taha Niranjan Ram hai. Gur gum chine birla koi

Taha Niranjan Ramaia hoi (1) Rahao

Dev sthane kia nisani. Tah baje sabad anahad bani

Tah chand na suraj, paun na pani. Sakhi jagi Gurmukh jani (2)

Upje gyan durmat chhiye. Amrit rus gaganantar bhije

Ais kala jo jane bheu. Bhete tas Param Gurdeo (3)

Dasam duara agam apara, Param Purakh ki ghati

Upar hat, hat par ala, ale bhitar thati (4)

Jagat rahe su kabahu na sowe. Teen tilok samadhi palowe

Bij mantar lai hirday hare. Manua ulat sun mahi gahe (5)

Jagat rahe na alia bhakhe. Panchau indri bus kar rakhe

Gur ki sakhi rakhe cheet. Mun tun arpe Krisan preet (6)

Kar palav sakha bichare. Apana janam na jue hare

Asur nadi ka bandhe mool. Pachham pher chadawe sur

Ajar jhare su nijhar jhare. Jagan Nath siu gosat kare (7)

*Chaumukh diva joti duar. Paloo anat mool bichkari
 Sarab kala le ape rahe. Mun manak ratna mahi guhe (8)
 Mastak padam duale mani. Mahi Niranjana tribhawan dhani
 Panch sabad nirmal baje. Dhulke chawar sankh ghan gaje
 Dali mali daitahu Gurmukh gyan. Beni jache Tera Naam (9) (1)
 (Sri Guru Granth Sahib page 974)*

Ramkali meter by Beni ji

In this composition, saint Beni has very eloquently described the state of "*Samadhi*". In and around our body, there are subtle energies which flow in mystical lotuses (*chakras*) and nadis. These cannot be seen by our normal eyes but only by the clairvoyants. When a saint goes in the state of "*Samadhi*", his thoughts, emotions are absolutely still and his connection with the Lord is established. He is then possessed of unlimited powers.

The three subtle flows in our spinal chord are ida (left or Moon flow from left nostril to the base of spine), Pingla (right or the Sun flow from the right nostril to the base of spine) and Sukhmana (central flow) are in perfect harmony.

Beni says that this condition of the three nadis in harmony is the true meeting place like Paryag (modern Allahabad which is the confluence of rivers Ganges, Yamuna and Saraswati.) The self then bathes in this confluence of the three nadis. (1)

O saints, this state is the abode of the Immaculate Lord Rama. Only with the grace of the Master, some rare persons can attain this state. This is the true abode of the Lord beyond Maya (1) Pause and Ponder

What are the makes (signs) of Divine abode?. There rings the unstuck music and His Word ("*Anahad Bani*")

There exists no Sun, Moon, Air or Water. There is only holy teachings by the Master and Self Realization. (2)

Enlightenment comes and the foul thinking departs in this state. The seeker's crown chakra (sahasrara chakra, the tenth door on the top of the head) is drenched in holy nectar.

Whosoever realizes the mystery of this miracle shall have meeting with Supreme Divine Enlightener. (3)

The tenth door the abode of the Supreme Being is unknowable and beyond human limits. Located above loaf shaped instrument of intellect (brain) is the tenth door (crown chakra) is the abode of the Supreme Being.

One who is enlightened is always aware and never sleeps. The three qualities ("satwik", "rajsik" and "Tamsik") and the three worlds vanish in his state of absorption in the Lord.

The seed formula "*beej mantra*" is settled in his mind. His mind is turned away from the world and abides in cosmic void "*shunya*" (5)

Whoever is awake in spirit, never speaks untruth. He has full control over his five senses. He always bears in mind teachings of his Master. His mind and body are always devoted to the love of the Lord (6)

He who takes his hands as leaves and body as branches never loses his life in the gamble of worldliness.

He dams up the river of demoniac thoughts at the origin itself. Then the Sun of enlightenment rises from the West which is the abode of ignorance. Whoever controls the uncontrollable, fountains of ecstasy flow for him. Such a person will hold dialogues with the Lord of the Universe (7)

At the portal, a four way-facing lamp shedding brightness is seen. Amid endless leaves of creation lies the root essence. With all his faculties, there abides the Lord. The Lord is found when pearl of mind is joined with jewel of breath (when one is aware of the Lord's Name with each breath). (8)

Within the head is the "*sahasara*" or the "*crown chakra*" surrounded by jewel of enlightenment or the "*Divine Light*". Inside this is lodged the Lord of the three worlds.

The holy five sounds play there, with flywhisk waving and conch shells sounding. With the Master granting enlightenment, the demons of evil are crushed. O Lord, Beni supplicates for devotion to Your Name (9) (1)

Chapter 16

The Bhatta and their Compositions

There are 11 Bhatta whose works are included in Shri Guru Granth Sahib. They were Saraswat Brahmins resident of a village in Karnal district (Haryana state) located somewhere along Saraswati River. Some of their descendants have now migrated to Uttar Pradesh and Madhya Pradesh. Shri Bhagirath was their grandfather who had six sons named Bhikha, Sokha, Tokha, Gokha, Chokha and Roda. The eleven Bhatta who came to Guru Arjun Dev were their sons. These Bhatta were highly spiritually oriented and were worshippers of various Gods. They were looking for a True Master and during their search, they assembled in Kashi. There, they heard about Guru Arjun Dev and came to him seeking enlightenment.

Some scholars say they were incarnations of the Vedas and Lord Brahma. There is a story told by Pandit Narain Singh ji. Once Lord Vishnu went to the meeting of the Lord Brahma. When he entered, Lord Brahma and the Vedas did not stand up to show him the respect due to his status. Thus Lord Vishnu took this rude behavior to be due to their sense of pride and therefore cursed them to take birth in Kali Yuga.

Disturbed by the curse, Lord Brahma and the Vedas requested to be forgiven and apologized. Lord Vishnu then told that the fifth incarnation of Guru Nanak Dev would deliver them. Thus the four Vedas and Lord Brahma reincarnated thus:-

1. Samved : Mathura, Jalap (Jal), Harbans And Bal.
2. Rigved: Kalsahar (Tull Or Kul) And Nal
3. Yajurved : Salya And Bhall
4. Atharved: Kirat And Gayand
5. Brahma : Bhikha

When these Bhatts came to Guru Arjun Dev, they found him to be a True Master and stayed there. They were already advanced and well versed in spiritual practices. Therefore, they got the Divine Knowledge by the grace of Guru Arjun Dev. Since they were scholars of great merit, they expressed their desire to compose poetry in praise of Gurus. Guru Arjun Dev asked them to praise Guru Nanak Dev. To demonstrate that Guru Nanak Dev and the Supreme Being were one, he composed first 9 *swayas*. Then the Bhatts said that their hearts were not yet clean. So they requested Guru ji to clean their hearts so that they could compose poetry of this high spiritual significance. Then Guru Arjun Dev composed further 11 *swayas* to end their "*body consciousness*" and make the Bhatts realize Supreme Being in their consciousness. Thus Guru Arjun Dev composed the first 20 paragraphs.

Then the 11 Bhatts, between themselves composed 123 *swayas* making a total of 143 stanzas under the heading of "*Bhatt Bani*".

Compositions by Guru Arjun Dev

1. In praise of the Lord

*"Ik Onkar Sat Nam Karta Purakh Nirbhau Nirvair
Akal Murat Ajuni Sai Bhang Gur Parsadi"*

Swaya Shri Mukhbak Mahalla 5

*Adi Purakh Kartar karan karan sabh Aape
Sarab rahio bharpoor sagal ghati rahio biape
Bahapat dekhie jagat jane kaun Teri gati
Sarab ki rakhah kare Aape Hari pati*

*Abinasi Abigati aape Aap utpati
 Aike Tuhi aike un nahi Tum bhuti
 Hari unt nahi parawar kaun hai kare bichar
 Jagat pita hai sarab pran ko adhar
 Jun Nanak bhagat dari tul Braham samsar
 Aik jih kia bakhane
 Han ki bali bali bali bali sud balihar (1)*

(Sri Guru Granth Sahib Page 1385)

The Lord is One, Manifest and Unmanifest. His name is Eternal, Creator Immanent, Fearless, without enemy. His form is eternal, unincarnated; Self Created and can be realized by the grace of True Master.

Swayas by holy tongue of Guru Arjun Dev

The Primal Supreme Being, Immanent, Creator, Almighty is all pervasive in all creations and all manifest beings.

He is manifest in all creation. Who can know His reality?

The Lord, Divine Master, Immortal, Formless, Self-Created grants protection to all.

You are Unique. There is none like You.

The Lord is without limits and extent. Who has the power to contemplate Him?

The Lord, father of the universe, prop of all beings, what can Nanak, servant of God and devotee narrate merits of Your devotion just with one tongue.

To Him, I am always a sacrifice. (1)

2) *Kawan jog kaun gahan dhahan kawan bidhi ustat karie*

Sidh sadhik tetis core Tiru keem na parie

Brahamadik Sanakdik Sekh gun unt na pai

Agahu gahia nahi jai pur sarab rahio samai

Jih kati silk dayal Prabhu sei jun lage bhagte

Hari Guru Nanak jinah parsio te it ut sada mukte (8)

(Sri Guru Granth Sahib 1386)

With what yogic powers, musical meter, meditation or

any technique His praise can be sung?

Accomplished yogis, practitioners of yoga and the thirty-three crore deities have not been able to evaluate Him.

Brahma and other gods, sages like Sanak and Sanandan (Brahma's sons), Sesh Nag (the snake god with a thousand hoods) have not been able to realize the extent of His merits.

Beyond our grasp, He is pervasive in all creations.

The Lord with His grace has cut the noose of those who are engaged in His devotion.

Those who have worshipped Guru Nanak Dev, they are liberated in this and the next world. (8)

3) This world is a dream, therefore remember the Lord

Swaye Shri Mukhbak 5

Ik Onkar Satgur Parsadi

*Re mun moos bila mahi garbat, kartab karat maha mughna
Sampat dole jhole sang jhulat, maya magan bharmat ghugna
Sut banita sajan sukh bandhap, ta siu moh badhio so ghana*

Boio beej aham mum ankur, bitat audh karat aghna

Mirat manjar pasari mukh nirkhat,

Bhunchat bhugat bhukh bhukhna

Simir Gopal Dayal satsangati, Nanak jug janat supna (4)

(Sri Guru Granth Sahib page 1387)

Swayas of Shri Guru Arjun Dev

O my mind, you are feeling proud like a mouse in its hole and doing most thoughtless actions.

You are fully involved and swinging in the swing of Maya. You are wandering like an owl.

While enjoying leisure in the company of your progeny, wife, friends and relatives, your attachments to these have increased.

From the seed sown by you, shoot of egoism has grown. Thus your life is passing in committing of sins.

The cat of death is watching you with its mouth wide open. With all the enjoyments, your desires have not ceased.

In the company of saints, remember the Compassionate Lord. Guru Nanak Dev says that this world should be treated like a dream. (4)

Compositions by the Bhattas

1. In praise of Guru Nanak Dev Ji

*Gun gawehi payali bhagat Nagadi Bhuyangam
Mahadeo gun rawe sada jogi jati jangam
Gun gawe muni Bahas jin Ved vahakaran bicharya
Brahma gun uchre jin hukam sabh sirist sawaria
Brahmand khand Pooran Braham gun nirgun sum janio
Japu Kul sujasu Nanak Guru sahaj yog jin manio (9)
(Sri Guru Granth Sahib page 1390)*

In the nether world devotees like Sheshnag in serpent form sing his laudation.

Lord Shiva, yogi, celibate and wandering hermit too sings his laudation.

Sage Vyasa who wrote Vedas and Sanskrit grammars (nine of them) too sings his laudation.

Lord Brahma who by divine ordinance accomplished whole creation too sings his laudation.

Over the Universe, Guru Nanak Dev realized Unmanifest and Manifest aspects of the Supreme Being.

Kul says, he too sings laudation of Guru Nanak Dev who practiced raja-yoga. (9)

2. In Praise Of Guru Angad Dev Ji

*Amia drist subh kare hare agh pap sagal mul
Kaam karodh aur lobh wasi kare sabh bali
Sada sukh mun wase dukh sansaruh khoweh
Guru nav nidhi dariau janam hum kalakh dhoweh
Su kahu Tull Gur sewie ahinis sahaj subhai
Darsan parsie Guru ke janam maran dukh jai (10)
(Sri Guru Granth Sahib page 1392)*

If the Master (Guru Angad Dev) throws his kind ambrosial glance, he takes away all sins and evils and destroys them.

All the powerful enemies like lust, wrath, greed attachment, pride etc. are subdued.

Eternal joy abides in the heart of such a recipient of ambrosial glance and his worldly sorrows are effaced.

The Master is the river of grace and the nine treasures. He washes away our life's blackness.

Therefore Tull says that such a Benefactor Master should be served upon day and night spontaneously.

By mere sight of the Master sufferings of transmigration are annulled (10)

Note :- The last two lines are so popular that these are narrated before opening of Sri Guru Granth Sahib and reading of "Vaak".

3. In Praise of Guru Amardas Ji

- (i) *Ji mati gahi Jaidev, ji mati Name samani
Ji mati Trilochan chit, bhagat Kabirih jani
Rukmangad kartooti Ram japahu nit bhai
Amrik Prahladi saran Gobind gati pai
Te lobh krodh trisna taji su mut Jalh jani jugat
Guru Amardas nij bhagat hai dekh daras pawau mukati*
(4) (13)

(Sri Guru Granth Sahib page 1394)

The enlightenment that Jaidev acquired and that entered Namdev's mind; the enlightenment that entered the mind of Trilochan and Kabir; the enlightenment whereby Rukmangad engaged in contemplation of God and that whereby Ambrik and Prahalad acquired liberation by seeking God's succour,

O Guru Amardas by the same enlightenment you discarded greed, wrath and desire.

The bard Jalh says that by the same noble wisdom you acquired the skill (to discard the evils). Guru Amardas is

the embodiment of devotion. His very sight brings liberation
(4) (13)

(ii) *Ganhar boond basua romawal kusam basant ganant na awe.
Ravi sasi kiran udar sagar ko, Gang tarang antu ko pawe
Rudra dhian gyan Satguru ke kabi jun Bhall unhu jo gawe
Bhale Amardas gun tere, teri upma tohi bun awe* (1) (22)
(Sri Guru Granth Sahib page 1396)

In this composition, poet Bhall has described limitlessness of the greatness and qualities of Guru Amardas giving similes of drops in a cloud, flowers and blades of grass in the spring, rays of sun and moon, depth of ocean, waves on river Ganges, meditation by Lord Shiva and Divine Knowledge of the True Master.

Note: The last line is the blessing by Guru Angad Dev on Guru Amardas.

Drops of water in a cloud, flowers and blades of grass that grow in spring season cannot be counted.

There is limit of rays of sun and moon, depth of ocean and the waves on the river Ganges.

There is no limit of meditations by Lord Shiva or the Divine Knowledge of the True Master the description of which poet Bhall could sing.

O Amardas of Bhalla clan, your qualities are limitless. Your greatness is unique. There is no parallel. (1) (22)

4) In Praise of Guru Ramdas Ji

(i) *Nanak namu Niranjan janau kini bhagat prem liv lai
Ta te Angad ung sung bhayo sair tin sabad surat ki neev rakhai
Guru Amardas ki akath katha hai ik jih kachhu kahi na jai
Sodhi sirist sakal taran kau ab Guru Ramdas kau mili badai* (3)
(Sri Guru Granth Sahib page 1406)

Guru Nanak Dev realized the Immaculate Name and performed devotion with deep love.

Thereby Guru Angad dev abiding by his side was the

ocean (of the Lord's Name) that rained down meditation (with consciousness absorbed in the holy Word) on the world.

The story of Guru Amardas is beyond narration. It is not possible to say anything just with one tongue.

Now exaltation was conferred on Guru Ramdas Sodhi to liberate the whole world.

(ii) *Hum awgun bhare ek gun nahi,
amrit chhad bikhe bikhu khai*

*Maya moh bharam pai bhule, sut dara siu preet lagai
Ik uttam panth sunio gur sangat, tah milant jum tras mitai
Ik ardas Bhat Kirat ki, Guru Ramdas rakhahu sarnai (4) (58)*
(Sri Guru Granth Sahib page 1406)

We are full of demerits without a single virtue. Discarding nectar "*amrit*" we are swallowing poison.

Deluded by Maya, attachment and doubt, we are attached to progeny and wife.

We have heard that the Master's congregation is the noble path, by joining which, the Yama's terror is effaced.

Bard Kirat makes this supplication to Guru Ramdas "pray keep us under your shelter" (4) (58)

5. In Praise of Guru Arjun Dev Ji

(i) *Unt na pawat dev sabai, muni Indra Maha Siva jog kari
Phuni Baid biranch bichar rahio, Hari jap na chhadau ek ghari
Mathura jun ko Prabhu Din Dayal hai, sangat sirsit nihai kari
Ramdas Guru jug taran kau Guru Joti Arjun mahi dhari (4)*
(Sri Guru Granth Sahib page 1408-09)

All the deities, sages, Indira, the great Shiva who has practiced yoga have not realized the Lord's extent.

Not even Brahma who contemplated Vedas and did not cease utterance of the Lord's Name even for a short measure of time (Ghari is 22. 5 minutes)

Mathura says that the Lord is gracious to his servants and has conferred bliss on the entire creation.

Similarly, Guru Ramdas imparted the apostolic light to Guru Arjun Dev to save the world. (4)

(ii) *Ajay Gang jul atal sikh sangat sabh nawe
Nit Puran bachieh, Baid Brahma mukh gawe
Ajay chawar sir dhule Naam amrit mukh liau
Guru Arjun siri chhattar aap Parmesari diau
Mil Nanak Angad Amar Gur, Guru Ramdas Hari pahi gayiu
Haribans jagati jus sancharhu
Su kawan kahe Sri Guru muyu (1)*

(iii) *Dev Puri mahi gayiu Aap Parmesar bhaiyu
Hari singhasan diau, Sri Guru tah baithayu
Rahas kiau surdev tohi jus, jai jai jampeh
Asur gaye te bhag pap tinh bhitar kampeh
Kate su pap tinhe narhu ke, Guru Ramdas jinhe paiyu
Chhatar singhasan pirthami, Guru Arjun kau de aiyu
(2) (21) (9) (11) (10) (10) (22) (60) (143)
(Sri Guru Granth Sahib page 1409)*

The invincible, eternal Ganges river of the Lord's Name flows by the Guru's side in which the disciples congregation is bathing. (This seems to be referring to Amritsar tank).

Holy texts ("*puran*" used symbolically) are ever recited and Brahma enunciates Vedas with his tongue

The immortal whisk waves over his (Guru Arjun Dev's) head.

He utters ambrosia of the Lord's Name with his tongue.

The Supreme Being has himself spread the umbrella of sovereignty over Guru Arjun Dev's head.

Guru Ramdas, with Guru Nanak Dev, Guru Angad Dev and Guru Amardas are united with the Lord.

Bard Haribans says that Guru Ramdas's laudation has spread over the world. Who says the holy Guru is subject to death? (1)

Guru Ramdas, beloved of Supreme Being departed for the divine realm. The Lord granted him a throne and made

him sit on it.

The gods expressed jubilation and hailed his triumph.

The demons, trembling with their sins within them fled away.

The sins of those who attained to Guru Ramdas were annulled.

Guru Ramdas conferred the umbrella and throne of sovereignty to Guru Arjun Dev before departing. (2) (21) (9) (11) (10) (10) (22) (60) (143)

Chapter 17

Baba Sunder Ji

Baba Sunder ji was great grandson of Guru Amardas the third Guru. Guru Amardas had two sons Baba Mohri and Baba Mohan. Baba Mohri's son was Baba Anand and Baba Sunder was his son. He was a very learned and saintly person. When Guru Arjun Dev was compiling Guru Granth Sahib, he went to Baba Sunder and requested him to narrate the incidents at the time of passing away of Guru Amardas. Baba Sunder composed 6 stanzas of "*sadd*" in "*Ramkali Raga*" which was included in Guru Granth Sahib as "*Ramkali Sadd*" on pages 923-924. "*Sadd*" in Punjabi means call.

Baba Sunder ji has described all Gurus as one spirit. It is also stated that no one should weep after death, but should take it as the Lord's Will and sing the Lord's praise in "*kirtan*". It is also stated that Guru Amardas called all his family members and relations and made them to surrender to Guru Ramdas and Guru Amardas himself anointed him with sandal paste on the forehead as a mark of consecration. This is first time that the details of last moments of any Guru have been preserved.

Guru Arjun Dev was so pleased with Baba Sunder ji that he blessed him and said that whosoever will recite this *Sadd* at his last moments; the messengers of Yama will not be able to approach him.

“Ramkali Sadd”

Ik Onkar Satgur Parsadi

1) Guru Amardas announces, he has received the call

*Mere aikh sunhu put bhaiha mere, Hari bhana au me pari jiu
 Hari bhana Gur bhana mera Hari Prabhu hare sabas jiu
 Bhagat Satguru purukh sot, jis Hari Prabhu bhana bhawae
 Anand anhad wajahe waje, Hari Aap gale melawae
 Tusi put bhai parwar mera, mun wekhahu kari nirjai jiu
 Dhuri likhia parwana phire nahi Guru jasi Hari Prabhu
 pas jiu (3)*

(Sri Guru Granth Sahib page 923)

Ram kali musical meter. Sadd

The Lord is one, Unmanifest and Manifest. He can be attained by the grace of the True Master.

The holy Guru said: "listen my disciples, sons and brothers". The Lord's command has come, Himself calling me.

The Lord's pleasure is showered on me and I have obeyed the Lord's Will

The true devotees of Guru are those who willingly obey his command.

For them there will be mystic bliss and unstuck music and they are held in the Lord's clasp.

You, who are my sons, brothers and family, test this way for yourself.

None can turn away the writ issued from the Divine Court. Therefore the holy Guru must take departure towards the Lord (3).

2) Anointment of Guru Ramdas

*Satguru bhane apne, bahi parwar sadata
 Mut me piche kai roosi, so me mood na bhata
 Mitu pairhe mitu bigse, jis mitu ki pair bhawae*

*Tusi wichar dekhahu put bhai, Hari Satguru pe nawae
 Satguru partakh hode, bahi raj Aap tikaia
 Sabh sikh bandhap put bhai Ramdas peri paia (4)*

By his wish, the holy Guru called his entire family to himself. The Guru told them not to weep after him. This shall not please him.

Those in love with their friend, should feel happy in his honour and joy

O my sons and brothers, consider carefully; the Lord has honoured the holy Guru

The holy Guru in his own presence has conferred royalty on Guru Ramdas.

All his disciples, relations, sons brothers were enjoined upon to bow to Guru Ramdas. (4)

3) Everyone bows to Guru Ramdas

*Satguru purukh je bolia, gursikha munn lai rajai jiu
 Mohri putt sanmukh hoia Ramdase pairi pai jiu
 Sabh pawe pairi Satguru keri, jithe Guru aap rakhia
 Koi kari bakhili niwe nahi, phir Satguru ann niwaia
 Hari Gurih bhana diei wadiai, dhuri likhia lekh rajai jiu
 Kahe Sunder sunhu santahu, sabh jagat pairi pai jiu (6) (1)*

As guided by the holy Guru, his disciples bowed to his will.

His son Mohri came forward and touched Ramdas's feet.

Everyone touched the feet of Guru Ramdas on whom the holy Guru conferred his light ("jyoti")

Anyone who out of envy refrained from bowing, offered his obeisance by Master's commandment

Predestined as writ by the Lord since Primal time, this greatness was conferred (on Guru Ramdas) by Divine Will.

Sunder says, O saints listen, the whole world made obeisance at Ramdas's feet. (6) (1)

Chapter 18

Rai Balwand and Satta the Bards

Rai Balwand and Satta were the musicians in the court of Sri Guru Arjun Dev. They were brothers. They were in difficult financial position. Some how they got the impression that the money offered by the devotees was the result of their good singing and thus the prosperity of Guru was only because of them. Therefore at the time of their sister's marriage, they requested Guru Ji, to give them one day's offering. Guru Ji agreed to this. But as luck would have it, that day's offering was very meagre. They were very much upset by this and blamed Guru Ji of the conspiracy to deny them the money. They were so angry that they even said things against Guru Angad Dev and his successors to mean that they were all ordinary worldly persons but became great only because of the singers in their court.

Guru Arjun dev had great patience. He could tolerate things against himself but not against his Masters. So he told them to go away and not to show their faces again. They went away and tried alternative avenues for living but failed. Things became really bad when they, in addition to poverty were bodily inflicted with skin eruptions. Since Guru Ji had banished them, no disciple would help them. Infact Guru Ji had said that the two bards had committed an unpardonable sin by saying things against the honour of great Gurus. Anybody advocating their cause would be punished and made to ride a donkey with his face blackened.

At that time there was a great devotee of Guru Ji at Lahore by name Bhai Ladha the benevolent. So the duo

went to him. At first he bolted his door from inside but later on seeing their condition relented and agreed to help them. Therefore he inflicted the punishment proposed for helping the two bards by himself. He blackened his face and rode a donkey and marched from Lahore to Amritsar accompanied by beat of drums to present himself before Guru Ji to plead for Balwand and Satta.

By then, the two bards had realized their blunder. Therefore they wanted to pray for apology. Between them, they composed and sang eight stanzas ("*Pauries*") which is recorded in Sri Guru Granth Sahib at page 966 to 968 under the heading "*Ramkali ki Vaar Rai Balwand tatha Satte doom akhi*". Guru Ji was so pleased with the two bards on their transformation from calumniators to honest pure hearted praise singers that he bestowed the title of "*Rai*" on them. This title is normally given to Brahmin scholars.

The "*Vaar*" is also known as "*tikke di vaar*" because vivid scenes at the times of succession of Guru Angad Dev, Guru Amardas, Guru Ramdas and Guru Arjun Dev are described. It was therefore sung customarily at the time of succession of the Gurus. It is also sung at the time of coronation of Sikh rulers.

Ramkali Ki Vaar Rai Balwand Tatha Satte Doom Akhi Ik Onkar Satguru Parsadi

1) Coronation of Guru Angad Dev Ji

Nau Karta Kadru kare, kiu bole hove jokhivade
De guna Sut bhen bharav hai, parangat dan parivade
Nanak raj chalaia, Sach kote sattani niv dai
Lahna dhario chhatt sir, kari sifti amrit piwade
Mat Gur Atam Dev di, kharag jore, parakuti jia de
Guru chele rahras kiai, Nanak salamat thivade
Sahi tikka dittos jiwade (1)

Ballad in Ramkali meter by Rai Balwand and Satta

The Creator of the Universe and the Nature is very just. Who can dare question His doings? When everything is weighed on the scales of justice.

The Divine Qualities and the Truth are sisters and brother. Whoever is tested in their crush gets the bounty of liberation.

Guru Nanak Dev reigned in this corrupted world with the solid foundation and protective fort of acting on Divine Qualities and the Truth.

Then Guru Nanak Dev placed the canopy of this Divine rule on the head of Bhai Lehna (Guru Angad Dev) who drank of nectar of praise of the founder of this rule.

Guru Nanak Dev the true Master taught Bhai Lehna the Divine Lord's teachings and handed the secret and open happenings and also granted the gift of powerful life.

Guru Nanak Dev anointed his disciple while in physical body as his successor with proper ceremony. Guru Nanak blessed Guru Angad Dev with the holy sandal paste mark which was given to him by the Lord. (1)

The duo of Balwand and Satta sang with such devotion and sincerity that the whole congregation was calm and their minds became one pointed on the thoughts of Guru Nanak Dev and Guru Angad Dev

After completing the singing of first stanza, the two brothers and Bhai Ladha prostrated before Guru Arjun Dev and stood up in attendance. Then the two bards sang and the same environment continued till the 5th stanza was sung.

2) The Guru is beyond this world. His calumniators are destroyed

*Pheri wasaia Pheru aani Satguru Khadur
Jap tap sanjam nali, tudh hore muchu garur
Lab wihane mansa, jiu paani boore
Warhie durgahu Guru ki Qudarti noor
Jit su haath na labhai tu oh tharur*

*Nau nidh Naam nidhan hai, tudh wichhi bharpoor
 Ninda teri jo kare, so wanjhe choor
 Nere dise mat loke, tudh sujhe doore
 Pheri wasaia Pheru aan Satguru Khadur (5)*

Guru Angad Dev son of Shri Pheru founded the township of Shri Khadur Sahib

Guru Angad Dev is embodiment of meditation, austerity and contentment and he has destroyed his pride.

Greed destroys humans just like scum pollutes the lake water. In the Guru's court Divine refulgence rains in abundance.

O Guru Ji ! You are that cool ocean, the limits of which cannot be found.

The treasure of the Lord's Name, which is the true nine treasures, is in abundance with you.

Whosoever calumniates you is totally destroyed.

The people of the world can only see the things in this world (with their physical eyes), but you see things beyond (can see the three worlds simultaneously)

Shri Pheru's son founded the township of Shri Khadur Sahib (5)

The two brothers prostrated at the end of the 5th stanza and stood up. Just when they had said "*ninda teri jo kare so wanjhe choor*", Guru ji opened his eyes. Since the bards were genuinely sorry and expressing their true feelings, Guru Ji blessed them with a kind, healing look. The eruptions on their body started healing. The duo again sang praise of Guru Arjun Dev in the eighth stanza in which they have also mentioned about compilation of Sri Guru Granth Sahib.

3) In praise of Guru Arjun Dev

*Chare jage chahu jugi, panchain ape hoia
 Apina aap sajion aape hi thuum khaloa
 Aape patti kalam aap, aap likhinhara hoa
 Sabh ummat awan jawani, aape hi nawa naroa*

*Takhat baitha Arjun Guru, Satguru ka khiwe chandoa
 Ugwanahu tai athwanahu, chahu chaki kian loa
 Jinnhi Guru na sawio manmukha paia moa
 Dooni chauni karamati sache ka sacha dhoe
 Chare jage chahu jugi, panchain ape hoe (8) (1)*

O Guru Nanak Dev! You were your first four incarnations and you are also the fifth one (Guru Arjun Dev)

You have created these five incarnations from yourself and you are their main support (main pillar)

(Referring to Guru Granth Sahib compilation) you are the tablet, you are the pen and the scribe. (Sri Guru Granth sahib is your manifestation)

The devotees come and go, (you are busy in construction of temples, tanks, wells, cities rest houses etc.) yet you are ever fresh.

Guru Arjun Dev is sitting on the throne and the canopy of the holy preceptor (Guru Nanak Dev) is luminous over him.

His light is spreading in all the four directions from sunrise to sun set.

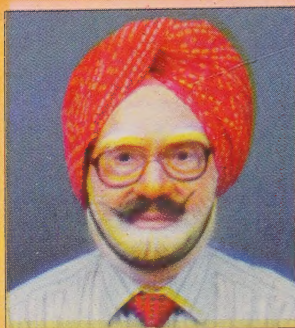
Those egoists who do not serve the Guru are subject to death.

Your miraculous powers are increasing two fold and four fold. This is the holy gift to you by the True Lord.

Your four incarnations appeared at four times and you are yourself the fifth one (8) (1)

* * * * *

*May the Lord bless the reader with
 true understanding of Gurbani and
 love of His Name.*



Dr. G. S. Chauhan

Born in 1933, Dr. G. S. Chauhan is an Electrical Engineer and had served Indian Railways for 34 years before retirement in 1991 as a General Manager. After retirement, he has fully devoted his time to the spiritual studies. Apart from classics like Bhagwad Gita, Bhagwad Puran, Upanishads, Adi Shankracharya's Vivekchudamani, Patanjali's Yog Sutras etc., he has obtained deep insight into the teachings of contemporary saints like Parmahansa Ramakrishna, Shri Vivekananda, Parmahansa Yogananda, Maharishi Ramana of Tiruvanamalai (Tamil Nadu), Swami Ram Das of Anandashram (Kanhagad, Kerala) and Swami Chinmayananda, etc.

Thus, the study of India's great spiritual heritage had enabled him to see the teachings of Sikh Gurus in a unique perspective. According to him the teachings of Sri Guru Nanak Dev and his successors can not be confined to a community, country or time. These are of universal, ageless and timeless nature. Thus, they are most appropriate for the present tension ridden times.

The unique feature of Dr. Chauhan's interpretation of Gurbani is the thread of continuity he has established in both Japji and Sukhmani Sahib. According to him, both these priceless compositions form a complete course of instructions for evolving a layman into a fully self realized Jiwan Mukta.

Having travelled extensively, he well understands the spiritual needs of expatriate devotees as well those living in non Punjabi speaking states within India. The tri-lingual format adopted by him for translation of "Japji Sahib" (Hemkunt Press) is ideal for understanding the original Gurbani by readers of varied backgrounds. His English translation of "Sukhmani Sahib" is under print by Pingalwara Amritsar. He has also translated "Bhagat Bani" with lives of saints into English which is also under print by (Hemkunt Press). His books are therefore ideal gift items for presentation to friends to introduce them to the spiritual philosophy of Sikh Gurus.

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